

THE  
ENGLISH  
Secretorie.

VWherein is contayned,

*A PERFECT METHOD,*  
*for the inditing of all manner of Epi-*  
*stles and familiar Letters, together with their*  
*diuersities, enlarged by examples vnder*  
*their severall Tytles.*

In which is layd forth a Path-waye, so apt, plaine  
and easie, to any learners capacity, as the like wherof  
hath not at any time heretofore beene deliuered.

*Nowe first deuized, and newly published by*

ANGEL DAYE.

Altior fortuna Virtus.



AT LONDON,

Printed by Robert Walde-graue,  
and are to be solde by Richard Iones, dwel-  
ling at the signe of the Rose and the  
Crowne, neere vnto Holburn Bridge.

1586.

✓







To the right Honourable Lord,  
*EDWARD de VERE, Earle of*  
Oxenford, Viscount Bulbeck, Lord Sandford  
and of Badelesmere, and Lord great Camberlaine of England,  
all Honour and happinesse, correspondent to his most Noble de-  
sires, and in the commutation of this earthlie beeing,  
endlesse ioyes and an euerlasting  
habitation.



*EV XE S* endeuou-  
ring to paint excellent  
lie, made Grapes in  
shewe so naturall, that  
presenting thē to view  
men were deceaued with their shapes  
and the birdes with their cullours.  
When Apelles drew Venus (though  
the shew of bewtie seemed woonder-  
ful) he daunted not in his workman-  
ship, because he knew his cunning ex-  
cellent.

*If*



## THE EPISTLE

If in penning I were as skilful as the least of these in painting: I should neither faint to present a discourse to Alexander, nor to tell a tale to a Philosopher.

My honourable L. the exceeding bountie wherewith your good L. hath ever wanted to entertaine the desertes of all men, and very appaunce of Nobility her selfe, wel known to haue reposed her delights in the worthines of your stately mind warrāteth me: almost, that I need not blush to recommend vnto your curteous vew, the first fruits of these my formost labours, and to honour this present discourse with the memorie of your euerlasting worthinesse. And albeit by the learned vew and insight of your L. whose infancy frō the beginning was ever sacred to the Muses, the whole course  
beereof

## DEDICATORIE.

*heereof may be found nothing suche,  
 as in the lowest part of the same may  
 appeare in any sort answerable to so  
 greate and forward excellence: and  
 that the continuance of this slender  
 substance, is in no point matchable to  
 manie thinges of greater science, pas-  
 sing vnder your honourable counte-  
 naunce: yet may your L. please to con-  
 sider, that presentes (not out of the  
 riche store and plentye a lone of  
 the wealthiest) are alwaies recei-  
 ued as testimonies of regarde, in the  
 reputation of the mightiest: but  
 sometimes trifles also ensuing of lesse  
 habilitie, (not honoured or reputed of  
 by theyr valew, but by the generous e-  
 state and surpassing bountie of the re-  
 ceiuer) are accompted of, moste espe-  
 cially.*

*For the shrowd of my defence, that*



## THE EPISTLE

haue so much dared vpon presumpti-  
on of your accustomed fauor, to infixe  
your honoured name in the forefronte  
of this my traucile: I can propoze no  
one in exāple vnto your L. more wor-  
thie then your selfe, who not vnac-  
quainted with the speciall partes and  
æternized memorie of them all, haue  
long since endeoured your self to be-  
come a noble patterne of them all,  
the exemplifieng of whose praise, can-  
not by anie speeches of mine, be here-  
in more greatlye put forwardes, then  
the same long since hath bene publi-  
shed by the renowme of your own pro-  
per vertues.

My humble request vnto your L.  
is, that your gentle acceptance hereof  
may be an encouragement to my af-  
ter endeouours, for whose sake I knowe  
the same shalbe of many regarded,  
and

DEDICATORIE.

and the insufficiency thereof the better protected. In which, besides the continuall manifestation of your owne worthinesse, your L. shall binde me to honor you in al duetie and humblenes, praying the eternall creator and guid of all your stately enterprises, to haue the same with your L.

*in his favorable protection.*

**Your L. most devoted and  
loyally affected.**

# Angel Daie.

My love my dear friend  
A million times over



## *The Epistle to the courteous Reader.*



**V** T is now fixe yeeres passed (courteous and gentle Reader) since importuned by the earnest requestes of diuers my especiall friendes, (more presuming on that they conceiued to be in me than of the veritie it selfe, that thereunto might induce me.) I tooke vppon mee in satisfaction of their great importunitie, roughlie to laie out a platforme or Methode, for the inditing and framing of all maner of Epistles and Letters, inso much as for the confirmation of the necessitie of the worke, & the matter of their demaund, they had then shewed me manie likelihoods and reasons, howe much the same might profite, and how well of diuers sortes of people the trauaile might be accepted.

The worke beeing then superficialle begun, without additiō either of any regard or industrie to the performance therof (my self hauing greater desire to learne of others, then to become a speciall eye-marke to be noted of all others) as times and seasons altered, so the fancie and conceit therof in me quicklie changed, and the continuance of other exercises for the present more auailable, made me to forget, what therein I had before time promised, whereby the deuise lay dead, and as matter of noe account was euer  
sithence

## TO THE READER.

sithence turned in obliuion.

Neuerthelesse about one moneth afore Michaelmas last, the vacation hauing been long, & little to doe, I ransacking diuers bundels of olde papers, among the rest found out this formost & forworne beginning, and the Printer as then being by, and perusing what it was, told me also his opiniõ of the matter, & that he deemed the trauaile thereof to be more then thanks-worthie, & therewithall assured me would approue verie necessarie, whereupon his desire & perswasion was (as one greatlie affecting the benefite of his countrie) that I would proceed on so good a ground, and so roundlie went the progression of our arguments forward, that it was at length concluded & I faithfullie promised, to finish some part thereof to bee published in this instant terme.

But considering afterwards of the labour, and well perusing what before time I hadde therein done, the order thereof so far misliked me, as that I altogether resolved to alter the forme thereby continued, & by such resolution enforced my self to begin anew, by occasion of which, the latter grew greater then before, and I was compelled by my faithfull worde and promise now to finish vp that in hast, which before I coulde not frame my selfe to compasse, vpon long continued leisure. Manie no doubt shal you find the imperfections herein, which aswel my self by ouer-great hast (not hauing so well as I might and would, if leisure had serued me) perfectly perused the same

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haue



## TO THE READER.

haue happily omitted by lack of foresight, in setting the Printer a work, wherby I was (I protest) forced as fast as I could to scribe out the copy, and to deliuer it to presse, least therby he should be compelled to stay and hinder his worke: as also by like default of ouer speedie dispatch in the Printer, therby misplacing diuers figures quoted in the magent, where they are either mistaken, or sometimes not vsed in those places at all. In occurrence whereof I desire the learned Reader, as he shall find to correct, and the other vsers thereof to beare withal, promising that in the next setting foorth, the same with better regard shall be considered, and God sparing life with more perfection deliuered, the residue of the faults being not manie are in the page after this placed down and corrected.

And nowe touching the order of this booke folowing, I must aduertise him that is desirous to take profite thereby, that he first do circumspectlie consider with himself, the seuerall rules in the particuler chapters, preceeding the orders of these EPISTLES, in such sort as afterwarde they are distinguished, and therin see, what to the better ordering and principall direction, of whatsoever he shall take in hand to write, is therefore for his better instruction enioined.

Next also by diligent animaduersion therof, hee shall the better vnderstande the seuerall natures and properties, that in the partes of euerie EPISTLE, are ordinarily to be required, besides the

the

## TO THE READER.

the vse of them in their seuerall places, and what force they bear, being so sorted out, according to their speciall purposes and directions.

Next for the better inducement & leading the learner into a plaine & perfect platforme of this METHODE following, and to the intent hee may as neere as may be, or as his capacitie at leastwise may any wayes reach vnto, know skilfullie & not by rote, how or in what sort he shal happen to do either well or ill, I haue first (in a preamble or intermixed discourse, either proceeding or interchangeably passing, before or with the kindes of the sundry exāples of euery EPISTLE) declared the properties & vse of those EPISTLES, vpon what parts and places, they and euery of them do consist, with what vehemencie or lesse application they are to be inferred or quallified, so that hee who seemeth to haue lesse knowledge at all (be it that he haue perseuerāce to cōceiue or to distinguish the parts he seeth there laid out before his eies) may with great facilitie, and without anie shewe of difficulcie at all, attaine to whatsoeuer, herein prescribed, or by the circumstance therof intended to be in any sort deliuered.

To the greater ornament whereof, I haue applyed such FIGURES, SCHEMES, and TROPES in the margent of euerie EPISTLE, euen with the places where they are vsed. And at the finishing vp of this worke, haue determined in the ende therof (which in the next terme shal as a second part hereunto by gods grace be published) to set



## TO THE READER.

them altogether, and there to exp lane to the Learners view and for his readier vse, their particular natures and qualities, that they who (being vnlearned, and hauing a pretie conceit of inuention of them selues) haue heeretofore vnknowing done well, may see howe with skill and discretion hereafter to pursue the same, and the ignorant also hereof, whose reach hath not byn so ample as others, may be thereby informed what vnto well doing is most consonant & agreeing.

Now for the readier finding of those **EPISTLES** as each of their kindes are suted forth in fundrie **EXAMPLES**: Peruse but the head of euerie page, and vnder the title of the booke, you shall finde what in the same Page is cōtained, viz. Wher the **EPISTLES** be, you shal haue them noted in their kindes, as Epistles **HORTATORIE**, **DEHORTATORIE**, **SVVASORIE** or **DISSVVASORIE**, &c. & likewise in the admixtions, you shall finde, **PLACES** or **PARTS** **HORTATORIE**, **COMMENDATORIE**, **PETITORIE**, &c. as they fall out to bee handled.

This booke shewing these partes before remembered, I haue termed by the name of **THE ENGLISH SECRETORIE**, being in the consideration thereof nothing ignorant what great perfection is to bee required in suche a one, by whose title the same is christened, neither supposing the matter heerein contained to appeare so sufficient, as perfectly therby to enable what in the same function is to be required, but because the  
orderly

## TO THE READER.

orderlie writing of Letters, being a principal part belonging to a **SECRETORIE**, is by the **METHODE** heereof deliuered to any Learners capacitie, whereout the scholler or anie other that is vnfurnished of the knowledge thereof, may gather ayde and furtheraunce, the better by suche means thereafter (if his industry serue therunto) to become a **SECRETORIE**.

And forsomuch as this, beeing but the first part thereof, is also the first worke in shew that euer I deliuered, I determined as vntimelie fruite by occasion of the hastie gathereng of the same, to put it foorth in common tast, the rather to be satisfied what liking it carrieth. The releffe whereof beyng of the discrete and skilful sort allowed, to furnish a place in any one corner of their banquet: The other part heereafter shall I trust with better liking return, in the after publishing, & to the followers thereof, ryght pleasing and profitable.

Heerein (ouer and besides the Chapters giuyng instruction as aforesaide to the **METHODE** of these Letters) is only two kinds of **EPISTLES** wyth their seuerall partes particularly handeled, that is to say, **DEMONSTRATIVE** & **DELIBERATIVE**. The second part shall containe **IUDICIAL** and **FAMILIAR LETTERS**, and at the end of the same, the descriptiōs of the **FIGVRES**, **SCHEMES** and **TROPES**, as before I haue noted, and lastlie thereunto annexed a Discours of the partes and office of a **SECRETORIE**, all which Godwil-



## TO THE READER.

ling I meane by all conuenient leysure to per-  
forme. Presenting in the meane time what here-  
in set downe to the generall and friendlie regard  
of all men, beseeching that in courtesie they re-  
pute of my trauels, as formost of all other things  
I therein respected a publike benefite. In affoor-  
ding whereof, they shall doe no more then be-  
longeth to Gentilitie, & encourage me by what-  
soeuer other meanes, to gratifie their courtesie.  
Fare ye well this fift of Nouember. 1586.

### *Faultes escaped in printing.*

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least.	last	34	34
ingeneralitie	nigeralitie	35	26
affection	affecation	38	15
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that he	is superfluous	idem	10
is	are	43	7
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force	face	idem	27
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too	so	idem	12
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it is not	that it is	212	24
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**The residue the learned Reader may  
correct with discretion.**

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present Booke.*

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Almost all of which Epistles before set downe were nowe sodenly by the Author ordered and inuented to their seuerall examples.	



# THE ENGLISH Secretorie.

## CHAP. I.

Of an Epistle, the commoditie and vse thereof.



**T***ouchinge an Epistle,* which vsually we terme a letter, no other definition needeth thereof, then that which vse and common experience hath induced vnto vs. A Letter therefore is that wherein is expresse conueied in writing, the intene and meaning of one man, immediately to passe and be directed to an other, and for the certaine respects thereof, is termed the messenger and familiar speech of the absent: for that all occurrences whatsoeuer, are thereby as faythfully aduertised, pursued, and debated, as firmly might fall out in any personall presence or otherwise to be remembred. The ancient vse wherof is such, as from the beginning (since characters were first found) hath had his continuance, and neuer since as a faythfull and secrete Ambassadors hath remained, of him from whome the foremost title hath had

Definition  
of a letter.

The longe  
vse of let-  
ters,

A

his



*Use and commoditie of Epistles.*Epistles di-  
uers.VVriters of  
Epistles.

his direction and framing. Their diuersities are sundry, as whereof ensueth a platforme to every motion, beeing in truth so manifolde, as are the imaginations of each mans fantasie, seeing that the declaration of every Letter is no more, then what the minde in all occasions willet to haue perfourmed, and according to such instigations, wherewith at that instant men are fedde, when they write, taketh his formall substance, whether it be to require, counsell, exhort, commaund, informe, commend, entreat, confirme, or whatsoeuer other intent determination or purpose therein had, as cause and matter may fall out to be in anye sort required. To grow into the particularities of euery benefite receaued by the common vse hercof, and the commoditie thereby ensuing, what might be sayde more, then that which by due course every man hath almost in practize. If you aske of the learned, the vniuersall contentment receaued thereby, expessed in sundry their authorities will testifie, who the rather to aduance the efficacie hercof, haue by diuers methodes and orders prescribed in wytyng, set downe the perfect instruction, vse and meane, wherby men the rather may be induced to the skilfull perfection that in a matter of such excellency is to be required. For besides that the Epistles of Cicero, Lucian, Politian, and others are plentifully extant, some also of the choysest and beste learned of late yeares, haue endeouored by wytyng to publishe in the Latine tongue, their sundry methodes touching the same, among whom Erasmus, neuer more famous for his studies, and Macropedius at large. Lodowick Vives, and Higindorphimus, learnedlye, yet brieflye, each of them well approving the goodnes, in that by severall rules they haue distinguished the diuersities, ground and skilfull directions thereof. To dwell in tedious discourses were but superfluous, although others might in like maner be alleadged in examples as copious. But now, if you will demaund of the vnllearned, they then to whom the want hercof breedeth so

diuers

others imperfections, as with many wishes they could desire to be amended, knowing how greenous it is to participate their most secret causes to an other, and to laye vp their chiefest trust in the assurance of an others credite, can bewray vnto you. And although pregnant wit ensuinge by nature, was the first cause that firste bred the inuention of letters. And that euery man naturallie can speake and set downe his own meaning, yet Art preuailing in the cause, and by cunning skill marshalling euery thing in his due order, proportion and place, how much more the same is then beautified, adorned, and as it were into a new shape transmuted, by such kind of knowledge, the difference that dayly appeareth may yeeld ppoofe sufficient.

## CAP. II.

What is chiefly to be respected in framing of an Epistle.



**D**R Somuch as by the necessarie vse of letters before layd downe, a commendable maner of writing & orderly framing the same, hath in some sort been already remembred: it shal not be amisse in continuing the intended order hereof, that in this chapter we do now more fully indeuour to aunswere the purpose, therein supposed. For the better manifestation of which, & to the intent the ignorant and studious herein, may by degrees be led to the attaining of that which vnto the matter therof may be approued most conuenient: I haue first thought good to prae vnto your consideration, certaine speciall points in this action of all other principally to be regarded. It shal then beseme that for such performance the better to enable him whose forwardnes requireth the same, these three notes in writing

Three notes  
to be obser-  
ued in E-  
pistles.



*Circumspection of writing an Epistle.*

Aptnes, bre-  
uity & come-  
lines princi-  
pally requi-  
red in letters

Comelines  
in deliue-  
raunce.

Aptnes of  
words wher-  
in to be co-  
sidered.

Ill imita-  
tors.

Horace.  
Satyre.

writing of all maner of Epistles be chiefly admitted. First aptnes of wordes & sentences respecting that they be neat and choisly piked, orderly laid downe & cunningly handled, next breuity of speech according in matter & dilation to be framed vpon whatsoeuer occurrent: lastly comelines in deliuerance, concerning the person and cause, wherupon is intended the direction to be framed. These three, as they are seldome in our common vse of writinge, amonge the ignorant at any time pursued, so vnto him that desireth by skillfull obseruation and practize, to become therein more wary and circumspect, are greatlye auailable to be vled. And that we may the more conueniently distinguish the each part of these properties in sozt as they are to bee followed, we will first in the course of this Chapter examine and laye out the seuerall distinctions, wherein this kinde of aptnes is principally to be considered.

As nothing therefore in the common vse and conuersation of men deserueth more praise, then that which is well ordered, and according to the time place and presence usually appointed and discretely furnished: so in this matter of writing Epistles, nothing is more disordered, fonde, or vaine, then for anye one, of a thinge well done, to take forth a president, and thinke to make vnto him selfe thereof, a common platforme for euery other accident, who without consideration of the gravity or lightnes of the cause he taketh in hand (much like vnto a foolish Shoemaker, that making his shoes after one fashion, quantite and proportion: supposeth the same forthwith of abilitie fitte to serue euery mans foot) includeth in like sozt a common methode vnto euery matter. Such imitators who rather by rote then reason make hauocke of wit with purchase of small discretion, by such vnnecessary capitulations, beeing often times farre different from their owne intended purposes, are better prepared to deliuer vnto vewe, the ridiculous Pike of Horace with an Asles heade monstrouslye shaped, where-

*Circumstances to be considered in an Epistle.*

whereat the Readers may laugh, and every one may sport, then certainly to manifest their argument with such correspondent speeches as therunto may be deemed incitent.

To auoyd this so great and hard an imperfection, it shall speciallly behoue him that endeouureth well to write, aduisedly with him selfe first to consider, the foremost motion inducing argument to the cause whereof he is intended to debate, and beeing well studied and read in the purest and best kind of writers, (wherof great plenty do now remaine in our English tongue) seeke to frame his inuention accordant to the example herein for that purpose (or to the like effect) before him deliuered, not in the selfe same speeches, but in the selfe same order (the intendment whereof was not otherwise layd downe, but onely to such ende, and for the like obseruation) which order beeing distinguished in the seuerall partes of euery Epistle, shall conduct the follower, to what ende, and vpon what occasion, each matter therein was in that sort particularly framed.

Next let him deliberate with him selfe, how much or how greatlye importeth the matter he taketh in hande, to whom he writeth the same, and what in the handling thereof it shall principally concerne, that according to the validitie or forceles conceit of the same, the matter of his Epistle by aptnes of wordes may be measured and composed. Hereon lyeth the chiefest waight & burchen of each mans discretion, wherevnto oportunitie also seemeth a thing so necessary to be adioyned, as laboring the one perfectly, and attending the other circumspectly, I see no reason, but he that can frame him selfe to the varietie of these, may with greater facilitie reache vnto the reste, the better to enable him selfe hereafter if aduancement draw him to it to become a Secretorie.

And in asmuch as Letters are onely messengers of each mans intendments, it shalbe as apt vnto euery one, as anye aptnes of wordes in anye of them to bee deliuered, to take

The foremost motion, in du-  
cing argu-  
ment.

Of what va-  
liditye the  
same shalbe.

Time, place  
and oportu-  
nitye.

notice.



*Aptnesse of speeche in an Epistle.*

notice of time and place, needfull to giue opportunity to whatsoeuer in suche occasions by him continuallye to bee handled, the necessarie consideration whereof, because the same also somewhat hereunto importeth, I will in place conuenient, where more at large the same may be required, endeavour to enlarge it, pursuing in the meane tyme as in this Chapter intended, the purposes therein to bee considered.

Forme of  
deliuerie.

Now the matter and importance of your letter thus deliberately aduised, the best forme and manner of deliuerie, shal then, next to the same be considered. Wherein it appeareth that kinde of writing to haue bene deemed alwayes most excellent that in sentences is most exquisite, in words of best choyce, and the same most effectual, which to the argument, place, time, and person, is most meet and appertinent, which entreating of hye matters is weighty, in meane causes neate and pliable, in the lowest plesant and more familiar, in iesting that procureth cause of delight, in praising commendable, in stirring vehement and bold, in aduising gentle and frendly, in perswasion sententious, and vsing grauitie, in narration playne and resolute, in requiring shamefast, in commending officious, in prosperous causes glad, in troubles serious and more sad. And finally, that attemparating vnto euery circumstance their sundry motions, in such fashion and order as vnto the matter thereof is most consonant, can most fitly and redely deliuer the same vpon whatsoeuer occasion to be ordered.

Choyce and  
best kinde of  
speech.

And herein is especially to be considered, that of what validitie or inuvaliditie soeuer, the matter to be discoursed or written of may appeare, and to whomesoeuer of hye meane or low accompt the same shal passe or be directed, that the aptnes of speach be therein so deemed, as y<sup>e</sup> choicest and best maner of speaking may to euery of these occasions be admitted. For a weightie cause, and common direction, may not all in one kinde of termes be deliuered, neyther

neither is it fit that in a letter framed to one of good calling, a man should therein deale with him in speeches: as when he directeth his seruant to seeke a peece of saltfish, or dresse a messe of potage, but such shalbe the stile as is the account of the partie to whome it must goe, and the weight of the cause that is to be handled, that is loftie when it is required, neate, pliable, or moze meane, if so it ought to be respected, onely prouiding that whatsoeuer or to whome soeuer we write, we alwayes giue our selues as neere as may be, to the moste likely and best kinde of deliuerance, auoyding all nicenesse and farre fet fines to be bled therein, the matter hereof being but such, as if a man should by orderly speache, eyther weightily, grauely, pleasantly, or familiarly, discourse or commune of his affaires respectiue, touching the person & cause, and in no point otherwise. This onely difference in letters as in all other speeches, that eche man studie for his indeuour to write commendably, as in speache he gaineth moste praise that speaketh most excellently.

## CAP. III.

## Of Breuitie.



The next obseruation in an epistle is, y we doe accustom our selues vnto breuitie of speech. This kind of breuitie is not as some vnderstand, that which consisteth in fewnesse of lines, and shortnesse of roome in shewe of a side of paper, but breuitie of matter, wherein scope sufficient remainyng for the necessarie demonstration and deliuerie of any needfull occasion, men are barred from frivolumous circumstances, and especially enioyned therein to abhorre

Suche the stile as the partie in accounte to whom it goeth.

What breuitie is.



*How farre breuitie is extended in an Epistle.*

Tolleration  
of continu-  
aunce.

Breuitie in  
plentie of  
deliuerance.

all maner of tediousnes. For which cause some and those  
a good sort, haue bene, whose opinions haue affirmed that  
continuance of matter ought not to be vsed in a letter, for  
that the nature of an Epistle is thereby barred, and it ra-  
ther taketh vpon it the habite of an oration, then an epistle.  
To this kinde of continuance are subiect epistles, petito-  
rie, and hortatorie, suche also as in commendation or  
vituperation of a thyng or person are consequentlie  
framed, the occasions whereof doe manye times inuite  
greater suggestions, and farre larger circumstances,  
for approbation or diminution then any other, according  
as cause and matter is in each of them requieed. The tol-  
leration of which notwithstanding in either of these (besides  
also that it is both very meete, and greatly necessarie in  
such an Epistle) both examples of many learned vsers  
thereof, and warrant of common custome haue geuen ar-  
gument sufficient, insomuch as for y better manifestation  
either of the goodnesse or badnes incident to anye of those  
causes, it seemeth of greatest furtheraunce, and thereunto  
most conuenient. And albeit the length of suche kinde of  
letters may sometimes peradventure amount to so grosse  
substaunce, as maie rather appeare to be a discourse then  
an Epistle, yet in perusing the effects therof it may fall  
out that little or nought at all may happely be found, that  
shalbe beyond or besides the matter: whereon such distinct  
examination hauing passed, and nothing therein deemed  
vnnecessarie to the argument, me thinkes euen in that  
plentie of deliuerance also, the breuitie herein required  
shoulde nothing at all be omitted. For who knoweth not  
that is but meanly learned, that when to be brieue is com-  
mended in writing, it is thereby alwaies intended, that a  
man, with (only necessarie) speeches may be pardoned to  
deliuer his meaning: neyther is it without the limits of  
breuitie when aptly and at full the same shalbe in this  
sorte reported.

And

*Limitation of writing with necessary speeche.*

And for the better declaration vnto the ignorant, how farre the conceite hereof may be induced onely in writing of letters, I will first limite what may be accompted necessarie therein, and afterwarde endeavour to laye downe how contrary thereunto, men as well in the vse as neglecting thereof, haue heretofore erred.

Necessary speeches I doe accompt, whatsoeuer is set downe for the playne and open deliuerie of euery occasion, to thintent the minde of the writer, and what hee pursueth may aptly, and in good and ready sorte be playnly conceaued.

Necessary  
speeche  
what it is.

The repugnancie hereof is, when eyther with insufficient tearmes, or too muche curtolling our argumentes in conceite to auoyde tediousnesse, or otherwyle with often iterating, neuer thinking to haue spoken sufficiently of a matter, eyther to induce remembraunce, or put forward our meaning, wee abbreviate or amplifie our Epistles: and when some others also of a conceit more curious then necessary, struiuing to excell in variety of sentences, and copp of wordes copned all of one suite, think therefore in painiug them-selues to write more then needes, to be counted more eloquent. These imperfections as ethe of them in trueth are farre different from that (necessary) heerein required, so are they indeed to be blamed, and each of them (where the defect remayneth) with study to be amended.

Hee therefore that desireth to be an imitator of these directions, let hym first be warned especially, that as the rockes of *Scylla*, hee doe abandon all kynde of strange and vnused termes, (strange I meane for theyr insufficiencie in not accordyng to the matter) tyng himselfe in suche sorte to breuitie, as that the argument of hys Epistle, lye not so obscure, that it rather seemeth a riddle, needing some *Oedipus* to interpret it, then a formal declaration of his meaning, vehemently giuing him.



*Faultes of ouermuch, and breuitie.*

Iterations  
and super-  
fluitie to be  
auoyded.

himselfe to auoyde all superfluitie of wordes, friv-  
olous and vayne repetitions, wherein one and the selfe  
same thing is iterated, still spoken of, and continuallie  
inforced, Let him alwayes suppose that in deliuering of  
anye matter, the best obseruation is, in playnest sorte  
that may be, to laye downe th'effectes, inferring after-  
wardes, lessening or proouing, what vnto the weight of  
the argument may bee thought moste correspondent, not  
regarding so muche to haue choyle of wordes as per-  
fection of sentences, and those not vnnecessary, or am-  
plified superfluously ouer and besides the needefull set-  
ting forth of the matter.

Ouermuche  
more tolle-  
rable, then  
curtold bre-  
uitie.

The error of this (ouermuche) hath beene so com-  
mon to manie men, as those who haue not beene sup-  
posed vblearned, haue manie tymes by a ryse and plenti-  
full conceite of inuention, esloones incurred the same:  
but not in one kinde with the others. The fault whereof  
in them hath manie wayes beene the lesse impured, be-  
cause by skill, and learned discretion they haue bene able  
not vnoorderly to put downe the same: In which action  
of theys, diuers the moste excellent haue bene of opinion,  
that in choyle of two extremities, the more rather then  
the les, might therein with greater praise be admitted. To  
constrayne a Gyantes foote within a childees shooe, were  
both ridiculous for the possibilitie, and insufficient for the  
wearyng: for that of necessitie the moste part must bee  
disfurnyshed, the shade of the whole foote beeyng alto-  
gether yet vntouched: much more tollerable were it of the  
twayne, to cast the Gyautes garment vppon an in-  
fantes shoulders, the shewe whereof, albeit boysterous,  
and the carriage tedious, yet the attire beeing of the finer  
stoffe, there may be drawne thereof many good partes,  
to the fashioning of a more seemely garment, and remain  
afterwardes as pleasing to the beholders, as comely for  
the wearers.

Among

*Faultes of ouermuch, and bienitie.*

Among many that my selfe haue knowne and often heard of, that in most wonderfull and serious manner he affected this obscure or rather aenigmaticall kinde of bienitie, wherein not so muche as the least part of the matter shall bee almost discovered. I doe remember a little test, that I haue often heard repeated of pleasant and learned Skelton, which being not altogether impertinent to this purpose, it shall not bee amisse for the readers recreation, brieflye to haue discovered, and thus it was. There is besides Saint Albones a place called Margate which sometimes was a Priorie of Nonnes, and layed not farre from the Abbey there. To this religious Priorie belonged a Wyll, the water-course whereof came from the Abbey, and vpon some displeasure, or annoyance done to the Abbey groundes, grew to be stopped. The Lady Prioresse of the Nonnerie, seeing herselfe thus highly iniured, and bearing no stomacke to argue the matter with the Abbot, hasteneth by licence to the Court, meaning to acquaint the king with her cause, and from him to seeke redresse: where encountering with Skelton, shee communicateth to him her counsel, and requirerth in briefe manner to haue the king thereof aduersed, by his skillfull deuise in writing. whereupon Skelton wrote, and the Lady misliked. It was too much, and the king importuned with serious affayres, would neuer peruse it, wherby sayde Skelton: shall I not deliuer to the king the state of your cause, what els answered the Lady: But I will haue it most briefe, in thre wordes if it were possible. The conceited scholler perceiuing her humour, wrote immediately as followeth.

*Humbly complayneth to your high estate,*

*The Lady Prioresse of Margate: &c.*

Two lines more were contained in this petition, the conueiaunce wherof being pitie, yet including wordes



*Faultes of overmuch, and breuitie.*

(perhaps of worse interpretation) then by the veritie  
of authours meaning might in truth be conjectured, be-  
cause the publishing heereof vpon farther consideration  
been thought meete for modesties sake to be left out.

But the Ladie hauing by this time espied good  
opportunitie, rest the writing, and viewing the quantitie  
and not the substance, onely pleased with the breuitie  
shee presented it to the king: who for the noueltie of it  
shew red it with pleasure, and redrest it with liking. The  
conceit indeed was pretie, and so much the more apt, be-  
cause so aptlie it fitted the purpose, which by no means  
could so wel be informed in so short rhome, but by so plea-  
saunt a conuetiuaunce, as thereby was mentioned, the in-  
speccion whereof (hee well knew) might bee an occasion  
(as it was in truth) to obtaine respite for the sutor to in-  
forme the rest. But this inuention is not common, & there-  
fore seldeome happeneth to purpose.

Superfluous  
intrudors  
without  
skill or vvit.

But now for our superfluous intrudors without  
wit or discretio, who carping blunt conceits of their own  
do neuer think to haue spoken enough of a thing, without  
saying sixe times at the least, they return it and repeat it  
again and againe in a letter: and that their meanings  
are neuer to bee comprehended but in ouer large deliue-  
rance, making sometimes three or foure letters in one,  
not knowing in the end which way they came in or where  
to go out. It were a sport to see what odde kind of stuffe,  
those hammer headed creatures could produce, whose in-  
uentions being more pliable to their common exercises,  
then adapted to writing of Epistles, I willingly doe let  
passe, wishing onely that the most towardly wittes of all  
sorts, in their young yeres trayned vp in any part of lear-  
ning, when they come to that ripenes to vse their capa-  
cities, doe rather inure them selues to the best forme  
and maner of writing, either by instruction deliuered, or  
by order prescribed, then to followe the common custome  
whereunto

*Comelinesse touching the person and cause.*

whereunto by confirmed ignorance they may bee with more facilitie induced, holding for firme, by enhabling themselves to the skilfull handling of this practise, to be especially evermore enioyned, that leauing too much prolixitie, they do endeouour to become brieue, and eschewing too muche breuities, they write not obscurely, or rather so curtoll they: deliuerance as no sence remaineth, whereunto who so bindeeth himself, shall by reasonable exercise in short time, attayne to such ready performance as in the partes of this methode hath bene so specially required.

## CAP. IIII.

Of comelinesse to be obserued as well touching the person as the cause.



Two especial notes haue already bene debated, respectiue to be considered in the framing of an epistle, aptnesse of words, and breuities of speeche: nowe then to the third obseruation, which here I haue concluded vnder this worde *decorū*, named in english comely, or that which fitteth or best becometh how, or which way soeuer. This kind of comelinesse or becoming (as well as in any other behauiour) beeing herein of like principall and most choice regard, extendeth to the consideration of the person to whome, and of the cause whereof we meane at any time to write. In accompt of the person, is to be respected, first the estate and reputation of the partie, as whether hee be our better, our equal, or inferiour, next the lightnesse or grauitie, as whether he be old, young, learned, vnskilfull, pleasaunt, sage, state ly, gentle, sequestred from affayres, bustling: or of what disposition, shewe, or profession soeuer he be, that according there

*Decorum,*  
what it is.

*Person,* to  
whome we  
write, and  
the cause.



*Comelinesse touching the person and cause.*

thereunto, the methode of his Epistle may immediately be ordered.

In these estates of betternes, equalitie, or inferiour calling, the excellencie or debailement of eche of them, shalbe measured to remayne, according to the credit, countenaunce, estate, or dignitie of him, from whom the letter is framed, and by so much the more shall surmount or be lessened in iust account, by how much the neerer or farther of, eche man is in calling to him, vnto whome hee taketh vpon him to write, wherein a man may asloone ouershoote himselfe by beeing too muche officious, as bewray his ill nurture, in not becomming sufficientlie obsequious.

Lightnesse  
or grauitie,  
of those to  
whome we  
write.

In lightnesse or grauitie of a man, we shall chiefly haue regard to his aucthoritie or profession, for neyther all thinges to all men are conuenient, nor one thing to euery man may easily be adapted. In one kinde wee frame our letters to olde men, in another sorte to young, one way to sad and graue persons, an other to light or pong fellows, one platfome to Courtiers, an other to Philosophers.

To honourable personages with due type reserved, according to theyr calling, to our betters euermore with submission, to our equals friendly, to straungers courteously, to our acquaintance familiarly, to our inferiours beningly and fauourably, to our friends louingly, to our enemies sharply, and nippingly, and finally to all kinde of persons according to their estate gouernment, profession, or qualitie.

Cause to be  
considered:

The person being nowe thus fully considered vpon, we shall then haue next regarde to our cause, the conuenance whereof shall rest in the proper substance of all our argument to be written of: Needefull shall it be therefore, that the cause be euermore measured according to the parties apparance, his credite or worthinesse, that the  
validitie

Comelinesse touching the person and cause.

validitie thereof be answerable vnto the one & the others goodnesse or greatnesse, that the Intendment be sound, lawfull, and to no euill purposes, that it containe not matter of scurrilitie, filthie and base kinde of villanie, that the very *decorum* required in all kinde of wryters, be herein obserued most principallie. And finally, auoyding all vnseemely and bad kind of deliuerances erepugnant to ciuilitie, that nothing therein be found that may be deemed ill sitting, or otherwise than becometh a direction so worthy.

This *decorum*, the very direct square and measure wherof, conduceth all thinges with such exquisite performance, as whereunto neuer afterward ensueth any iust reprehension, willet (as Horace in his booke *de arte poetica* excellentlie deliuereth) that vnto euery thing bee geuen his true nature, colour and proportion, as wel with pen as pencill, abhorring as monstrous, and enemy vnto skill, what otherwise vnadvisedly shall be portrayed or described, by reason whereof, whatsoeuer carryeth wth it selfe a iust *decorum*, is sayde to be neate, apte, and comelie, the contrarie whereof as altogether impugned, is sayde to be vnnieete or vnseemely. And in somuch as this *decorum* is a worde among sundrye that are vnlearned, moze often repeated then manye tymes well vnderstoode: I will somewhat declare what order the same beareth, in this kinde of proportion. It is therefore in an Epistle a singular *Decorum*, when of a common and meane cause wee peete common and playne speeches: An *indecorum* agayne, when vppon a grosse conceite: a trifling toy, a matter of no valewe, wee seeke to frame high and loftie sentences.

To a person of meane condition, *Decorum* willet in wrytyng we giue a meane regard, and a great *Indecorum* it shalbe to a perso of greater account, not to giue sufficient and due regard. A matter of gravity deliuered

Horace de  
arte poeticaDecorum &  
indecorum



*Difference of comely and uncomely.*

Enblemata,  
Alciat.

with weight, a matter of sorrow reported with griefe, a matter of pastime discoursed with pleasure, a matter of follie intermingled with laughter, doe eche shewe the *decorum* therein contained, and what agreement fallth out in euery seuerall discription, where contrariwise, to a person sorrowfull to write of iesses, to talk learnedly vnto a clown, to salute an olde man with childishe fantasties, in causes of common wealth to aduance trifles, what thing moze absurde or greater matter of *indecorum*, canne be founde placed in any writing. I doe remember where once I did see an *Enleme*, of *Alciat* in counterfeit by a cunning workeman excellently depainted, and thus it was: A man by his finger on hys mouth remaining mute, yet very grauely clad, not otherwise deciphered but by hys apparell and countenaince, the inscription thus shewed.

Cum tacet, haud quicquam differt sapientibus amens,  
Stultitix est index linquaue voxque sua.

When men stand mute what difference remaines,  
Twixt mad, and those whom wisdome rules at beck;  
The tooong it is, that yeeldes or els restraines,  
The perfect shew of wit, or follies checke.

And no maruell for that follie her selfe layd forth in wisdomes garmentes, who will doubt that heareth not her utteraunce, but that her speache will sound to great purpose, and like to the habite impoite matter of great grauitie. For this cause seeing before speache hadde, which is the true note, and testimonie eyther of wisdome or follie, all men in theyr seuerall callinges are holden indifferent, yet doe wee see that when suche men are discerned by theyr speache, forthwith there fallerh a separation, and the sentence that all menne for the  
most

*Distinction of wisdom and folly.*

moste part yeelde to discretion, maketh sufficient appa-  
raunce, what regarde skilfull utteraunce beareth from  
such hatefull follie. And such common experience (accoz-  
ding to their effects and conditions) giueth almost vn-  
to euerye person, what to saie and speake, whereby they  
are not greatlye discerned, vntill in matters moze  
waightie they are employed: yet how much moze in vse  
of wꝛiting, the difference thereof shall sooner be made, in  
peelving forth a certaine triall of euerye mans discreti-  
on, according to the seuerall occurrents whereof he shall  
be occasioned to endite, I leaue to euery mans practize to  
sounde, and to the vnderstanding of the grauest to con-  
ceale.

Now then, for so much as hereby appeareth, that on-  
lye triall yeeldeth difference of eache mans abilitie, and  
what by nature he is most pliable vnto, whether wisdom  
or folly: and that by how much the nearer each one for  
his indeuour, seeketh to attaine the perfection by suche  
means required, wherby the finenes of each wit is the moze  
thoroughly sifted, by so much the moze he is to be regar-  
ded, accounted of, and especially commended. It shall  
behooue each one in framing his Letters (seeing Letters  
also are but a formall kinde of mutuall talke, both speech  
and wꝛiting, seruing onely to declare a mans meaning) to  
indeuor according to the waight or lightnes of the cause  
to conuerue his actions, that they be such as wherein this  
*decorum* both in person and matter may be embraced, and  
the repugnauncie thereof to be vtterly auoyded: the rea-  
dy meane of which, he shall the sooner attaine vnto, by di-  
ligent regarde had, and due obseruation of those three e-  
speciall notes heretofore already remembred. And now to  
the residue in the discourse following, touching the me-  
thod of these Epistles, to be in order pursued.

Triall onely  
maketh dif-  
ference of  
wisdom or  
folly.



*Distinguishment of generalities in Epistles.*

Of the habite and partes of an Epistle.

Character of  
an Epistle  
generall.



Epistles di-  
stinguished  
into general  
and speciall.

Letters ge-  
neral are fa-  
miliar.

Seeing an Epistle hath cheeflye his definition hereof, in that it is termed the familiar and mutuall talke of one absent friend to another: it seemeth the Character thereof, shoulde according therunto be simple, plaine, and of the lowest and meaneest stile, utterly deuoyde of anye shadowe of bie and lofty speeches: yet neuertheles forsomuch as in the argument of a great many of them (whose seuerall distinctions heereafter shall appeare) is required a more high and lofty deliuerance, partaking many wayes with that kinde accustomed in Orations, and is therefore accordinglye to be necessarily furnished with the points thereunto incident: we will for the present, sort all kind of Epistles onely into these two maner of differences, the one part whereof shall bee sayde to be generall, and the other speciall. Under this title of generall shall bee comprehended all such, as eyther for fashions sake, custome, duty, courtesie, or other familiaritie doe ordinarilye passe from one part to an other, rather of a pleasant conceit, or some other more district or seuerer motion, then of any extraordinary cause, forme, or substance in eyther of them contained. Such are those as whom either long acquaintance or ancient familiaritie, haue caused interchaungeably to haue performed: or fatherly reuerence, and seruile duety haue bound, by graue authoritye ouer children, kindred or seruants, accustomedly to be continued. These, for the common and ordinary matter in euerye of them vled, being utterly exempte from anye weight or grauities at all, are rightly termed by the name of familiar letters. They now that be speciall are such, the matter of whome (as I sayd

sayd before) do admit both higher stile and more orderly deliuerance, according to the waight of the argument, in anye of them to be handled: and for this cause are termed special, as bearinge in them a resolute purpose and intendment seriously to discourse, aunswere, impley or a- uoyde, any certaine matter or causes, importing the present affaires whereupon the direction is framed. Of them also are certaine diuisions, learnedly by skillfull authours that heretofore haue bene distinguished, the titles whereof I do omitte, in an other place then this more oportune to be hereafter remembred. These as they are from the others many waies estranged in their seuerall arguments: so vnto the conuaince and expressing of their causes, appertayneth both other order, and diuers partes in them (then in the residue) more fully to be considered. In whose composition, that there may be a perfect platfome gathered of a more certayne proceeding, wee will as others haue thought meete, distinguishe their seuerall partes as they fall out to bee borrowed in an Oratton.

Letters speciall.

And whereas aswell in all kind of writing and speaking, wherein is or may be required any continuance of matter, it is very necessarye that whosoever shoulde take vpon him to aunswere the effects limited and agreeing to the same, be therfore ready furnished and prepared accordingly, it shall not be amisse herein to bring vnto the readers consideration, what may be deemed vnto the accomplishment thereof, eyther of greatest furtheraunce or of most necessity, by knowledge whereof, he may be the sooner settled in that hereafter maye be vnto him prescribed to be followed. In suche kinde therefore of Epistles, exactlye and with good perfection to bee handled, the learner shall vnderstande, that there are three thinges, by meanes whereof, for the needfull expressing and orderly deliuerie of anye matter whatsoever, he muste of necessity bee furnished, *Inuention* firste, wherein *Inuention* plenti-

le tters wherein is continuance of matter.



*Inuention, Disposition, and Eloquention.*

Disposition.

Eloquention.

Helpes to  
Inuention  
and Eloquention.Stile of Epistles  
speciall.

plentifully is searched and considered, what kinde of matter, how much variety of sentences, what sorts of figures, how many similitudes, what approbations, diminutions, in sinuations and circumstances are presently needfull, or furthering to the matter in handling. Then *Disposition*, whereby is orderly, cunninglye, and perfectlye layde downe and disposed, euerye matter and cause in his due order, proportion & place. Thirdly *Eloquention*, whose efficacye in speeches, neat, pure and elegant, is in the other Chapter vnder aptnes of wordes sufficiently already described. The first and the last of these thre, as they are greatly put forward by nature, which in some beeing far more curious of imitation and study of the best, then in other some, whose will and conceit alike, doe (by a very instinct) affect and couet far more baser purposes: so besides the furtheraunce continuallye atchieued by often vse of reading, shall herein be greatly holpen, in that for the self same purpose, and to the intent the learner may aswell in his native tongue, know the right vse of figures & tropes heeretofore neuer by him vnderstood, as also discerne and vse them, out of others and in his owne writings. I haue at the latter ende of this booke, gathered together, all such Figures, Schemes, and Tropes heerevnto needfull and conuenient, and there haue by sundry familiar examples expressed their vses and severall effectes, be wrapping also vnto the learners eyes, when anye of them are vled, and to what purpose in euerye of the Epistles following, by noting them in the margent of the same. In diligent conceipt and aduerting whereof, the vse vnto the practizer, shall in short time be found greatly auailable, by the benefite thereby attayned.

Now inasmuch as *Eloquention*, is annexed vnto the stile, which euermore is also tyed to the argument and substance of euerye Epistle: it is to be regarded what stile maye generallye be deemed meetest for the common habite

## Differences of stile.

habite wherein each of them may ordinarily be published. In the recording whereof, we doe finde thre sortes, especially in all kindes of writing and speaking, to haue been generally commended. *Sublime*, the highest and statelyst maner, and loftiest deliuerance of anye thing that maye be, expressing the heroicall and mighty actions of Kings, Princes, and other honorable personages, the stile whereof is sayde to be tragicall, swellinge in choise, and those the most hautiest termes, commended, described, amplified and preferred also by Orators, with manye excellent Figures and places of Rhetorique. *Humile*, the lowest comickall, and most simple of all others, the matter whereof is the meaneest subiect of anye argument that may be, entermiedlinge in common causes, aduertisementes, and mutuall effectes of euery one, the stile whereof sweepeth even the very ground it selfe, and is fittest appropriate to our familiar Letters, for that in such familiar causes and maners the same is soly perfected, in which neuertheles is *Suafacies & elegantia quadam*, his certaine kinde of elegancie, pleasaunt and neat conueiance, not altogeather to be sequestred from that kind of deliuerance. *Mediocre*, a meane betwixt high and low, vehement and slender, too much and too little as we saye, in which are exprest histories, Declamations, Commentaries, and other intermingled actions, not of any in particular, but of all in generall, this stile of all others maye be adopted vnto these speciall kinde of Epistles.

Sublime,  
Humile and  
Mediocre.

Thus then it followeth that whether we write familiarly, or waightrily, we must indeuour as neare as maye be that each be perfourmed skilfully, for that to neither of them may want learning, without the knowledge whereof, what ornament can there be at all of this expected elegancie? The particularities wherof included in these two titles of *Inuention & Eloquention*, both nature & skill do put forward as we dayly see by a double instruction. This there-

Skilfull vse  
of writing.



*Rhetoricall partes of an Epistle.*Parts of an  
Epistle.

Exordium.

Narratio, &  
Propositio

Confirmatio

Confutatio

Peroratio.

therefore sufficing for those twaine, let vs see what parts are supplied in an Epistle, succeedinge in the other also, and appling to *Disposition*. The first place is *Exordium*, a beginning or induction to the matter to be written of, which is not alwayes after one sort or fashion, but in diuers maners, as sometimes by preamble, wherein eyther for our selues, or the cause we write of, or in respect of him, for or to whom we write, we studie to winne fauour and allowaunce of the matter, sometimes by insinuation, wherein couertlye, eyther in respect that the matter requyeth long debatement, or that mistyke maye be alreadye grounded in him to whome we direct our Letters, we seeke by cunning reasons to shew that the case so requyng is tollerable, or in the other that rather equitie, then selfe opinion must and ought chiefly to be waighed, in all which we vndertake to be directed by the right rule and square, of common intendment and reason: sometimes by a similitude, wherein by manifesting the lyke of that we take in hande to haue bene commended, tolerated, or equallye censured, we intende the same, or lesse force in our selues, at their handes to bee borne withall or accepted. Then *Narratio* or *Propositio*, eache seruinge to one effect, wherein is declared or proponed, in the one by playne termes, in the other by inference, or comparisons, the very substance of the matter whatsoeuer to be handled. Then *Confirmatio*, wherein are amplified or suggested manye reasons, for the agrauating or prooofe of anye matter in question. After *Confutatio*, whereby is diminished, disprooued or auoyded, whatsoeuer to be supposed, objected or agrauated. Lastly *Peroratio*, in which after a bryffe recapitulation of that which hath bene byged, the occasions moouing affection are immediately concluded. These are not altogether at all tymes vsed, but some or the most of them as occasion serueth, eyther admitted or reiected: besides which, others also are sometimes remembered.

members. The vse whereof as in sundrye Epistles they maye be deemed necessarye, shall in their severall examples heereafter pursued, appeare moze evidently and largely.

## CAP. VI.

Of certaine contentes generallye incident to all maner of Epistles.



In wyting of all maner of Epistles, foure especiall contentes are alwayes continuallye incident. The maner of Salutation, an order of taking leaue or farewell, the Subscription; and the outwarde direction. Salutations of auncient time, were wont to be fixed, *Quasi omen faustum*, a

Foure contents in an Epistle.

Salutation.

signe or inuiting to good hap, in the front or vpper part of the Letter: so did the auncient *Romaines*, and in like maner after their examples doe at this daye the most part of our Latinistes. But sel dome or neuer (especially of the learned and molle curious wyters) is the same in our Englishe directions, at anye tyme accustomed. Onelye this, where Letters are directed from one or moze of the Councell to an inferiour Magistrate or person, or from some Noble-man to suche, whome he entertayneth not in anye degree of courtesie, or estate of societie or familiaritie, the maner of commendations (which with vs is re- teyned for an order of Salutation or greetinge) runneth lightly in the beginning of the Letter, & customably is deliuered in this foyme. After our hartly cōmendations vnto your L. If it be from a number of y<sup>e</sup> Councel to a Noble-man, or otherwise in the singular number vnto an inferio<sup>r</sup> person as thus. After my hartly commendations vnto you: wher I haue bin giuen to vnderstand of an agreement &c.

Maner of salutations.

But



*Salutations, Farewells, and greetings.*

VWhere and  
how vsed.

Epithetts.

But otherwise w<sup>r</sup>iting seriously to any man, the greting if it be to one far our better is turned, to an acknowledg-  
ment of some kinde of duetie, or reuerent accompt, and  
that most commonly at the end of the Letter, which like-  
wise in equalitie falleth out in suche place to be mentio-  
ned. And beeing in familiarities is adopted to no place,  
but beginning, middle, or ending of the Letter, all is one,  
as seemeth most consonant to the vaine, and disposition of  
the partie, and these also at all times not deliuered in the  
selfe worde of greeting or commendations, but by diuers  
*Epithetts* and fine conueyances, as falleth out to the mat-  
ter of the Epistle, and the condition of the partye to bee  
handled. This beeing at the ende of the Letter, there shall  
imediately follow the order of farewell, which w<sup>r</sup>iting so  
hard thereupon as it doth, we will put them both in one  
example of wordes and *Epithetts*, togeather with the sub-  
scriptions, for the easier instruction of the learner and his  
better remembrance, referring the notes of euery of them  
to their places, where afterwarde they are vsed in their  
seuerall Letters.

Diuers orders of greetings, farewells, and sub-  
scriptions.

Varietie of  
greetings  
and farewells



Eknowledging my selfe deeply  
bounde vnto your L. for manye  
sundry fauours: I doe remayne  
in all humble reuerence. Fin-  
ding my selfe manye wayes be-  
holdinge vnto your exceedinge  
courtesies I end. Rememb<sup>r</sup>ing  
how much I am indebted vnto  
your L. for your sundrye bene-  
fites: I conferre the regarde thereof to my present imagi-  
nations, and do beseech thereof at your honourable hands  
an

*Diuersities of Salutations, Farewells, and greetings.*

an euerlasting continuance. All humble loyaltye and seruice protested vnto your honourable calling, I rest now and perpetuallye. Fearing in speeches, neuer with sufficiencie to manifest the conceit I haue of your moste honourable fauours: I solace my selfe with the remembrance, and humbly leaue your L. to your wonted perseuerance. Praying the Almighty to haue your L. euermore in his gracious protection, I humblye take my leaue. Your worship in this, besides manye other occasions hauing perpetually bound me, how can I but rest such, as you haue expected and shall euer finde me. Esculones recordinge my bounden seruice vnto your worship and my good Lady, I remayne as euer before. Not forgetting how manye wayes I am charged, in dutifull remembrance towarde you, I rest as I haue protested. More greeued at my mishap and disabilitie, then wanting eyther will or liking to doe seruice vnto you: I affie my selfe euermore vpon the acceptance of your wonted courtesie, and humbly therewithall doe take my leaue. Commending the safety and good estate of your worship to the almighties protection, I rest in all dutifull regarde to the same. Rather desirous to shew my selfe thankfull, then otherwise able in like sort, to become in apperaunce so bountifull, I continue in full consent, &c. Binding my selfe by all possible indevours, neuer to be freed from the charge of so exceeding benefites, I wishe I might as I would, be vnto you in verie deed, &c. Wishing vnto you and yours, as much happynesse, as my selfe am clogged with carefulnesse, I surcease. Desiringe vnto you no worse successe in these and all other your laudable endeuours, then my selfe haue esculones craued in performance of my cheefest trauels, I recomende you to the tuition of the Almighty. Not forgetting our accustomed greetings and interchaungeable well wishinges, my hasty Letter taketh ende. Weighing how much you are al-

C

readie



*Diuersities of Salutations, Farewells, and greetings.*

ready busied, and not willing to keepe you further occupied, I ende my long and tedious discourse, beeing in nothing exempted from wonted salutations and accustomed kinde of greetings. Thinke not though my haste be such, but that I remember (notwithstanding all this breuitie) how greatly I stande charged both to you and yours, to whom, and all the rest to you knowne I elsoues commend me.

Reioycing not a little at the health of you and all other our friendes, I hartelye bid you farewell. Reioycing my selfe on your wel-wishinge, and the hope I haue to be returned in safety I comend my hap to fortune, and our gouernment to the Almighty. Rendring vnto you as manye thanks, as I conceaued comfort of your good entreatings, I leaue to detaine you. Omitting what els to be amplified in these or anye other occasions I expect your happie retourne, and in hope thereof do bid you farewell. Knowing how well I loue you, the lesse ceremonies I need to vse in greeting you, onely you shall remember to your parents in most hartye maner to commend me.

Salute I praye you your friendes in my name, and thinke in my beste and most serious wishes I neuer forget you.

My Father willed me in his behalfe to salute you, and all the reste of your acquaintance heere doe mosse hartely greet you. Forget not in what sort I haue heretofore receaued you, and thinke in the selfe same maner I doe still entertayne you. My greetings to our friende R. let not bee vrenembred, and deeme that in all my bowes I haue (vnto you all) most hartely wished. I had almoste let slippe my commendations vnto your brother, which for anye thinge I woulde not had beene forgotten, vppon whome, as of greatest choyce, I will make my reposing.

The

*Farewells and Subscriptions.*

The lpyking I haue to M. maketh me heere to remember him, whose good demeanour as your owne, I haue in chiefeſt reſoninge. By greetinges and paper haue all one ende togeather, onely our frienſhip indiffoluble can neuer be forgotten.

Thinke how exceedingly I haue alwayes well wiſhed vnto you, and accordingly therevnto meaſure the reſt of mine affection towardeſ you. Haſte compelleth me to ende ſooner then I woulde, wherein notwithstandinge I can neuer omitte ſufficientlye to greete you, eſſooner recognizing as behooueth your eſpeciall good likinge towardeſ me. I ende as becommeth me.

Innumerable of theſe and ſuche like might be imagined both in greetinges and farewells, the courſe whereof beinge furniſhed with ſuche varietie as it is, I haue left the reſidue vnto the conceipt of the Reader, accompanying the plenty heerein ſet downe, for anye ſtudious follower to be already ſufficient.

And now to Subſcriptions, the diuerſities whereof are (as beſte they maye be allotted in ſence) to eyther of theſe to be placed, forewarned alwayes vnto the unſkilfull heerein, that wryting to anye perſonne of accompt, by how much the moze excellent hee is in calling from him in whoſe behalfe the Letter is framed, by ſo muche the lower, ſhall the Subſcription therevnto belonging, in any wiſe be placed.

Subſcripti-  
ons.

And if the ſtate of honour of him to whome the Letter ſhall be directed doe require ſo much, the verye loweſt margent of paper ſhall doe no moze but beare it, ſo be it the ſpace be ſcemelye for the name, and the roome ſayre enough to comprehend it, which Subſcriptions in all ſortes to be handled ſhall paſſe in this order of ſubſtaunce to be framed.

2  
Your



*Subscriptions with diuersitie.*

Maner and  
varietie in  
Subscripti-  
ons.

Your L. most deuoted and loyally affected. Your  
Honours most assured in whatsoeuer seruices. Your  
L. in whatsoeuer to be commanded. The most affecti-  
onate vnto your L. of all others. He that hath vowed to  
liue and die in your Honorable seruice. Your L. most  
faichfull and obedient Sonne. Your Lad. louing and  
obedient Daughter.

Whose but by your L. is only to be commaunded. Whose  
heart is your honours, and his lyfe by your L. to bee dis-  
posed.

He that lyueth not but for your worship, and to doe your  
seruice.

Whose regarde stretcheth vnto your worship more then  
vnto any others.

He that vnto your worship hath vowed to becomene most  
assured.

Whom none haue euer so much bound, as the desertes of  
your L.

Your Lordsh. in all humblenes. Your honours euer  
to bee commaunded. At your worships gentle com-  
maund. Your Lad. most bounden and affectionate. At  
your honourable direction. Alwayes attendaunt vpon  
your L. pleasure.

Your worships in all good accompt. Yours euer louing  
and most assured.

To none so much as your selfe. He that in all accompts  
tendeth your welfare. Whom by your only courtesie you  
haue euer conuincid.

The same which I expect from you, and not otherwise.  
Such as I am, or as you wishe to finde me.

He that in his likinge is onely yours. Whome you  
haue euer knowne, but neuer approoued.

Whose liking onely accompteth of your worthynesse.  
Suche as you haue euer founde mee, and not other-  
wise,

wise. Yours in whatsoever to bee employed. More charie  
of your welfare, then carefull of him selfe. Yours as you  
like to haue me. Yours faithfull and euer assured. Yours  
oz not his owne. He who found you but neuer knew you.  
He that once fauored you, but since hath vowed neuer  
to regarde you. Whose liking by your ingratitude hath  
beene quenched. In whose accompt you once were, but  
now abandoned. Who once wished to loue, but coulde  
neuer hate thee. Whom thy deserts haue made an ene-  
mye. Whom hereby you may winne, if you list for euer  
to become a friend. To each one louing, but of thee most  
charie. Whose hart shall faile in any thing, sooner then  
in conceipt towards thee. He whose in loyaltye thou di-  
dest protest to bee. Who liueth not but to pursue thee.  
Who euer looked on, but neuer loued thee. The same  
as you left me. Such as you saw when you parted from  
me. The same and none other which I haue euer seemed  
to be. Whose word hath bound him, and faith shall as-  
sure him. Yours most affectioned. Yours deuoted till  
death. Yours whilst life swapeth in mine inward parts.  
Yours as farforth as any others, &c. with many other ap-  
plications, whose *Epithets* are infinite, and rather vpon the  
cause suggested then otherwise, to be euermore added,  
altered, oz conceaued. These as the others may onelye  
suffice for the present purpose, referring what to be ex-  
pected, to the regarde of a more curious oz delicate in-  
vention.

And heerein I thought good to aduertize the lear-  
ner, that some-times it falleth out, that this acknowledg-  
ment of duety, mentioned in the beginning of the gree-  
tinges and farewellles, is in diuers Letters exprested in  
the foremost part, and the *Exordium* therevpon framed  
(for that the same in truth is one of the partes therev-  
to belonging, effected in the personne oz condition of him  
to whom we wyte) which to doe, if in his wyting also

Acknow-  
ledgment of  
duety in the  
*Exordium*,



*Superscriptions and directions.*

the same may be deemed necessary, he maye then vse some other order of Farewell or taking leaue, eyther by imitation of others, or if he thinke meete, what herein els prescribed, consonant and agreeing to the state and reputation of the same partie to whome he wyrteth. Now then shall follow the directions, which on the outside of euery Letter (the same beeing made vp and sealed) are for the moste part infixed, and commonly are termed by the name of Superscriptions.

## CAP. VIII.

## Of Superscriptions and directions.

Superscriptions & directions of the Romaines.



Wonge the auntient *Romaines*, when learning firste grew vnto skilfull perfection, and men first deuised excellentlye to write, there then beganne to be extant in memoꝛye, diuerse formes of wyrtinge inmediate, by the name and title of Epistles, to be published to the posteritie. In

the directions whereof, animated as I thinke with the virtues of their parents, and accompyting it (as in truch it was then so reputed) to be a great honour vnto them, to be intituled with the adopted name of the principall authour of their families, they sought no farther stile of magnificence, but (were his parentage neuer so statelye or honourable) beeing therewith contented, did onely vpon such regarde intitle their directions. For who that hath beene but ordinarilye acquainted with the histories of their actes, but knoweth and hath read, with what reuerence, those tymes (greedy of virtue, fame, and gloꝛy) entertaigned the honourable desertes of suche, as for the common-wealth and publique aduancement of the State, haue eyther aduenturously hazarded, or couragi-

ously

ouſſye loſt, a frayle, vncertaine, or tranſitorie lye, to the intent to purchaſe vnto their Countrey quiet, honour, or victorie, and to them ſelues and poſteritie, eternized fame and euer flouriſhing gloꝝye. Neither was their countrey vnkinde vnto them heerein, which for their ſakes, and for the reuerend regarde of their virtues, haue compensated the loue which to their parentes they coulde not ſhew to their childꝝen and ſucceſſion in many degrees after them.

Such were the families of the *Gracchi, Fabii, Cornelii, Hortenſii, Horatii, Metelli, Aemilii, Scipiones, and Fabritii*. Whereby I coniecture, that the cuſtome heereof, by ſuch emulation adorne, became afterwarde a dignitie, and ſo ſucceeded in honour to euery poſterity.

Thoſe *Romaines* therefore, bleſed onely in the front of their Letters to write firſt their owne names, titles adoptiue and ſurnames, after that, hiſ to whom they wrote, and laſtly their ſalutation or maner of greetinge, giuing alſo like additions vnto the other as to him belonged, whether it were by family, office, or ſome other dignitie. And this was the forme. *M. T. Cicero. M. Varro ſal. Dicit, or C. Caſar: Cornelio Balbo ſalutem dicit.* But that cuſtome, according to the antiquitie of the tyme, is longe ſince wone out, and theſe dayes and ſeaſons haue induced vnto vs for euery eſtate of callinge, a more ſtatelie reuerence, according to the dignity and worthynes of the ſame.

The reuerend Maieſty of Emperours, Kinges and Princes, beeing aduanced with a more excellency and ſupreme magnificence. The names of Dukes, Marquiſes, Earles, Barons and other Magiſtrats, with more ſolemne and honourable titles.

The offices of Eſtate and places moſte Noble, are *Diverſe of* plyſhed with larger honours, and names accordaunt *estates.*



*Superscriptions and directions.*

to their severall dignities.

And albeit few are the number, that heerein shall be occasioned to occupy their penne, but (knoweth or almost euerye day) may vnderstand the formall application of euery personages honour or worshop: yet in so much as all sorts are not perfectiye skilled, nor euery man lyueth in place so conuenient to vnderstand it, and that it hath been parcell of a prescribed order so to doe, by those that haue wyrtten the lyke method. I will set downe so many examples of estates for directions, as to the matter and purpose hereof maye be adiudged conuenient, beginning from the highest, that are or haue beene, latelye accustomed in our common-wealth (the soueraigne Maiesty excepted) vnto the meaner and moste ordinarie vsed, and in present practize amongst vs. And first with the dignity of Archbishop, to whome in this sort we frame our direction.

Directions  
to an Arch-  
bishop.  
Bishop.

Duke.

L. Chaun-  
sellor.  
L. Treaso-  
rer.  
Earles and  
in office.

Lords.  
Knights of  
the priue  
councell.

To the most reuerend Father in God, the L. Arch-  
bishop of Caunterbury, or Yorke, Primate of England, and  
Metropolitane, his very good grace. To the right reue-  
rend Father in God, and my very good L. the Lorde Bi-  
shop of London. To the hie and mightye Prince C.  
Duke of B. his most noble grace. To the right honorable  
and my especiall good L. the Lord Chauncellor, or Lorde  
hie Treasorer of Englande. To the right Honourable  
the L. Marquise of UU. Earle of UUilshire, &c. To  
the right Honourable the Earle of L. Lord liuetenaunt  
for her Maiestie in the, &c. To the right honourable the  
Earle of H. Lord President of her Maiesties most hono-  
rable Councell established in the North. To the right  
Noble and my singular good L. the Lorde B. one of the  
L. of her highnesse moste honourable priue Councell.  
To the right honourable sir W. D. knight, Chauncellour  
of her highnesse court of Ex. and of her Maiesties moste  
honou-

*Superscriptions and directions.*

honourable priuy Councell. To the right honourable Knight of  
 and my singuler good L. and father, or Lady mother, the  
 Earle or Countesse of N. To the right honourable and  
 my very good Lady, the Lady A. Countesse of W. To  
 the mosse noble Lady, and Paragon of all vertue, the La-  
 dy M. H. one of the daughters to the deceased right honou-  
 rable Countesse of P. To the prudent and vertuous La-  
 dy endued with al singularity, the Lady F. D. To the  
 mosse noble and towardly young gentleman G. T. sonne  
 and heire, or one of the sonnes to the right honourable  
 L. D. To the right honourable sir R. D. knight, L. Bayor  
 of the Citie of London. To the right worshipfull W. F.  
 Esquier, sergeant at law, and Recorder of the Citie of  
 London. To the right worshipfull W. L. Esquier one of  
 the Iustices of her Maiesties Court of common Pleas.  
 To the right worshipfull and my singuler good Lady mo-  
 ther, the Lady, D. H. To my very good father, W. C.  
 merchaunt of the Citie of B. To the worshipfull his e-  
 speciall good Maister M. R. Merchaunt and Alder-  
 man of the Citie of L. To my seruauant R. D. at C. &c.

Other examples besides these were needelesse to set  
 downe, for that if any alteration at all happen herein, it  
 is by reason of familiaritie, addition of offices, or change  
 of titles. Onely let herewith be noted, that when letters  
 bee passe from some number of the councell, or from anie  
 L. of the same, to a noble man or knight, these directions  
 of honour and worship are selcome vsed. But rather thus.  
 To our very good L. Sir J. P. Knight. L. Deputie of  
 Ireland. To our very louing friends, the L. Bayor of  
 the Citie of L. and W. C. and R. P. Aldermen of the  
 the same. To my very good L. the L. T. H. To my very  
 louing friend, sir T. P. knight. To our very louing friends  
 sir R. S. knight, Custos rotularum of her Maiesties  
 Count. of B. and W. M. and S. P. Esquiers, Iustices  
 of peace of the same hyze. The like directions also are  
 vsed

Knight of  
the priue  
Councell.

Countesses.

Ladies.  
Gent. of  
estate.  
L. Maior.

Re. order.  
Iustice of  
peace.

Ladies of  
worshipp.  
Merchaunt.  
Alderman.  
Seruaunt.

Directions  
from the  
Councell,  
thus framed



*Force of opportunitie.*

bles of an Earle, to anye of these estates to hym inferiour in calling, and of a Baron to a Iustice of peace, but if he be a knight, he will commonlye adde vnto hym hys title of worshippe. After whiche titles or directions thus framed, it shall behooue (especially in the vse of the foremost) to set downe the place, of dwelling or abode, as at the Courte or els where. At R. P. or D. geuing the name of the place, Mannour or house, where hee remaineth, to whome the superscription passeth, and so is the direction made perfit.

### C A P. VII.

Additions of other thinges in this methode to be considered.



*Opportu-  
nitie.*

*Hurt of  
rashnesse.*

**N**OW after all these partes herein mentioned to be considered, remaineth yet some fewe poyntes, whiche I haue not thought good to passe vnreremembred. A speciall note to hym that would desire to be harkened vnto in his writing, in any wise to haue regard to his oportunitie, which in the chapters befoze layd downe, I haue sondrie times concluded vnder the name of time. Neyther is the same time herein alleadged of such consideration, to bee esteemed of small regard, but rather in affayres importing the same, to be accounted of great weight. For that I haue seene some, and heard of manye, that by fauour of honourable and worshipfull, beeing in state to haue obtained great matters, haue notwithstanding by theyr great rashnesse, and not aduerting tyme conuenient, to require what they would, at the last beene of all hope of benefite vterly dispossessed. It is straunge to see the  
shame.

*Subscriptions with annexes.*

shamelesse condition of somme, and yet a thing that my  
 selfe haue many times noted, yea euen in those of reaso-  
 nable accompt, whose hauing large and great habilitie  
 to wade thorough the weightiest of theyr causes, w<sup>th</sup>  
 honest quiet, and sufficient contentment, yet conceauing  
 a delight, neuer to be sequestred from some coyle of the  
 worlde, will still bee cloyed with many thinges, as it  
 were of purpose to occupie themselves, and with theyr  
 continuall bayting, to inure theyr friendes: In the  
 course whereof the burthen of theyr vnprofitable acquaint-  
 taunce, becommeth so wearisome and tedious, that to  
 hym that preferreth his competent quiet, before a super-  
 fluous & vnomeasurable encroachment, it might seeme more  
 tollerable to paye out of hys owne purse, for all the ad-  
 uise, countenaunce, and pleasure that in a whole yeare  
 might bee reaped for him at the handes of some other,  
 then but for the space of one weeke to be pestered with his  
 messages. Yea, it is a payne but to reade the letters  
 of suche a one, so intricate, so importunate, so peeuishe,  
 so balde, and therewithall, so endlesse are the progressi-  
 ons of the same whereof not one in a weeke, but foure or  
 five in a daye, shall sometimes come courting one after  
 another, because hee to whome hee writeth may stand  
 the more assured, neuer to bee lesse vnoccupied. Hath not  
 a man thinke you, a sayre iewel of such an acquaintance?  
 especially when his niggardlytie shalbe such, as he had as  
 leue (for all this) see him hanged almost, whome hee thus  
 royleth, as he should fare but the value of ten shillings the  
 better by him, I meane that of his owne franke will the  
 somme therof should drop out of his owne purse to his safe-  
 gard. But such as these, standing in the moste worste de-  
 gree of so detestable and shamelesse importunacy, let them  
 rest, and wee in the meane tyme may admit this regard,  
 that hauing to doe with our betters, touchyng our  
 affayres wee are by duetie, estranged from anye  
 kinde

Reprehen-  
 sion of im-  
 portunacye  
 of sommer.

Ill kinde of  
 letters.



*Force of opportunitie.*

No sortes  
to be too  
much im-  
portuned.

His ley sure  
to whome  
we write.

His humor  
and affecta-  
tion.

VWant of  
opportuni-  
tie.

kinde of tediousnesse wherewith to pursue them, bee it with our equals, humanitie will not permit it, and standing with our inferiours, bountie and courtesie wil neuer allow it. And when as by anie occasion, we are with writing to commend our letters to any one, before our selues preferred in greater accompt, needful shall it be that measuring the state of our cause with the weight of bys calling, we eyther diminishe or amplifie the same as by the one may be vrged, and by the other tollerated, knitting what we would (when leysure may not attend it) in as short deliuerance as may be, and (having scope of allowance) to confirme it agayne in as weightie sorte as can be. The humor likewise and accompt of the partie to be vnderstoode, shall not be a little furthering, as whether he be delighted with suche continuance of argument, or taketh pleasure in shorte sentences, whether hee would be fued to with difficultie, or commended by entreatie, whether he affecteth pleasaunt vtterance, or is amated wth grauitie, whether he taketh felicitie in well doying, or asfoordeth it hardly. Requisite it is, that whosoever taketh vpon him an entraunce into any such endeavour, be wel aduised of all these, the rather to purchase that opportunitie which otherwise at moste handes hee may perchance attayne but very slenderlie. For suppose the matter stoode to bee handeled betweene my reasonable acquayntaunce and me, beeyng such, whome perchance I hold in some degree of familiaritie, it might happe, that for the good suppose and credite I haue with hym, he would doe much in a cause for me, wherein if vnadvisedly I shoulde presse hym, by vehement writing, without respect of the present oportunitie, twentie to one but it might fall out, that he woulde vtterly deny me, by meanes wherof, I shoulde euer after become frustrate of any hope, to attayn from hym any courtesie. Opportunitie therefore is many times of greater force, eyther to commend, or vtterly disable the  
somme

## Reprehension of errors in writing.

Some of eche mans habilitie, wherein care is chiefly to be had, that when those to whome our affayres are annexed remaine moste busie, we doe prosecute them with lesse vehemencie. And in like manner when leysure seruet, that a man writing or importuning may bee regarded, not to ouerpasse by too muche negligence, what with ease and small solliciting may bee obtayned, yet this to be done with suche consideration of the matter and partie, as that we forget not (if occasion so requireth) that rather by bountie or other courttesie, our request is to bee harkened vnto, then by vayne challenge of any other respect tending to an enforced duetie.

Oportunitie wherein it consisteth

An other thing which I thought good to giue in notice, is, to admonishe the learner to auoyd in his writing, the giuing forth of anie vnused wordes, or confused kinde of deliuerie of anie thing, the phrase whereof impugneth the meaning of the writer, or is improper to the sence or matter in handling, or unfitting the state of the partie to whome it is directed. As for example, one that sometimes intended not a little of hys owne inuention, tooke vpon hym to write a loue letter to a woman of very meane reputation. In which after he hadde drawne God Cupid by the name of the *blinded boy*, from those parts of fauour that neuer were in her, and shewed himselfe muche passionate for the loue he ought her, he concludeth the matter in this sorte. Thus crauing your lawfull beneuolence, in not me reiecting, your aunswere comfortable and not intollerable, &c. The woman not accustommed to suche hote entertainment, and rather bluntly before eyne pursued, then daintily entreated, began hereupon to looth to wate coy, and to intend great matter of her selfe, and vaunting her fauour at a higher rate, then he belike semed afterwarde willing to become a purchaser of, remained as shee was, and himselfe at hys more profitable studies. The conclusion of his letter was very improper, in so muche as requiring

Vnused wordes and confused deliuerie to be auoyded.



*Reprehension of errors in writing.*

VVerdes  
improper  
and impug-  
ning the  
sence.

Errors com-  
mon to the  
learned as  
well as the  
vnlearned.

A ridicu-  
lous maner  
of writing.

ring liking by the name of beneuolence, he both misprised his owne demaund, and seemed to induce a worde more sounding to a charitable reliefe, or courteous contribution of money, then to any such purpose as hee ment it. Besides your aunswere comfortable and not intolerable: If these had passed in a iest it had bene more conuenient, but vsed bona fide, it was too too bad, especially respecting the partie what shee was, from whome one would haue supposed, that suche a one as himselfe, coulde neuer haue receaued (but by too muche tolleration) anye discontentment at all. This error wee see is not onely common to the vnlearned, for aswell this one, who in his profession (as I was informed by hym that shewed me the letter) was well reputed of, but also some of the forwar-der sort, onely by affection of wordes, whiche they haue vsed, haue bene misliked and yet learned inough. Among which a doctoz of phisicke long since, intending to bee very eloquent in wordes, and suche as euery Carter shoulde not conceaue of, began an Epistle to a booke by hym published in this sort.

Egregious Doctors, and maysters of the eximious & Archane Science of Phisick, of your Vrbanitie exasperate not your selues against mee, for making of thys little volume of Phisicke. Considering that my pretence is for an ytilitie and a common wealthe. And this not onely, but also I doe it for no detriment, but for a preferment of your lawdable science, that euerie man shoulde esteeme, repute and regard the excellent facultie. And also you to bee extolled and highly preferred, that hath and doth studie, practise and labour this sayd Archane science, to the which none inartious persons, can nor shall attayne to the knowledge: yet notwithstanding fooles and insipient persons, yea and manie the whiche doth thinke them selues wise (the which in this facultie be fooles in deed) will enterprise  
to

to smatter &c. Was there euer seene from a learned man  
 a moze pzeptuous and confused kind of wꝛiting: foꝛced  
 with so many and such odde copied tearmes in so little bo-  
 tering? But surely the man did it of a great conceite, foꝛ  
 as appeareth by the course of all his Epistle following,  
 his wittes were so pestered with an angrie milke, of  
 the bad demeanour of some vblearned vlers of his science  
 as he thought with himself that euer bocher should not  
 be able to bent him, but he should be a man of some reach  
 at least. ~~Neuerthelesse~~ Neuerthelesse how wise so euer stood his  
 imaginations: this one thing doe I knowe, that diuers to  
 whome I haue shewed the book haue very heartily laugh-  
 ed in perusing the partes of his wꝛiting. Foꝛ these egre-  
 gious, eximious, vrbane, and exasperate although  
 the wordes be in some soꝛt tollerable, yet because anye of  
 them almost are amonges vs neuer oꝛ very rarely vled,  
 and in this wꝛiting two of them especially very vnprop-  
 perly placed, the maner whereof soundeth nothing plea-  
 saunt. In so muche as exasperate is pꝛoperly to sette  
 him in a farther rage, that is already furiously bent  
 in a thing, and besides by the action of an other manne  
 then himselfe, who as it were of a resolute will, and  
 meanyng woulde goe about to pꝛocure it, so that it may  
 be well sayde, he did exasperate his furies the more, by  
 inducing suche a speache, or suche an acte) but it can-  
 not bee so properly required, exasperate not your  
 selfe for suche a thing, especially when I am not there:  
 with so muche as in anye milke already, which no man  
 can at any time be, without he first know an occasion. your  
 Vrbane likewise being deriued of the latin worde Vr-  
 banus, which is ciuile courteous, gentle, modest oꝛ wel ru-  
 led, as men commonly are in cities and places of good go-  
 uernment, whereof that word taketh his originall, & word  
 is not comon amongst vs, nor so apt to þ sense as if he had  
 said, your curtesie, your modesty, & so it might run thus:  
 Let

A icke.

neibone

Vrbane  
and exasperate  
vnprop-  
perly pla-  
ced.Definition  
of exasperate.Of Vrbane  
tie.



*Reprehension of errors in writing.*

Correction.

Let not your courtesies bee agreed agaynst me, or  
 Let it not be offensive to your modesty, that for the be-  
 nefite of a great many, I have published this volume of  
 Phisicke. The ground was very good, for his intend-  
 ment was, that the cause belonged to a common wealth,  
 wherein if anie particuler commoditie seemed to be lesse-  
 ned, wise men and suche as were more studious of theyr  
 countries good, then of theyr own peculier gain, ought not  
 to be offended. Then sayth he: And this not onely, but  
 also I doe it for no detriment, &c. ~~What confused deli-~~  
 ueraunce is this? how much more orderly thus, whiche  
 soundeth also more to his meaning. And this also re-  
 spected, in that I doe it not for anie detriment vnto  
 you, but for a preferment of your lawdable science.  
 Then his comming in with arcane science, Inartious,  
 fooles, and insipient persons, hadde it not bene lesse im-  
 proper if hee had sayd profound science, and vnskilfull  
 or vnlearned, for Inartious, and to haue contented himself  
 with his fooles, without adding to the same, insipient  
 persōs. Lastly he proceedeth: And many the which doth  
 thinke themselues wise (the which in this facultie are  
 fooles indeede) will enterprise, &c. Here is, the whiche  
 and the which, a phrase neuer with vs accustomed, nor  
 with any good wyter in his tyme (whiche was not manie  
 yeares since) the sence whereof might in this sorte more  
 plainly be deliuered. And many who in theyr own opi-  
 nion doe seeme verie wise (but therein are in truth ve-  
 rie fooles) will enterprise, &c. But of this inough, for  
 that I think it now high time to proceede to the rest, these  
 two examples being sufficient to admonishe the learner,  
 of the congruities of his speeches and sentences, with good  
 phrases that be moste agreeing to the meaning, and not  
 improperly, to be deliuered, whereby he shal auoyd the like  
 error, and absurditie in conueyance hereby exprest, and  
 already so much reprehended.

The

## CAP. IX.

The diuision of Letters, and vnder what titles all sortes of Epistles are contayned.



Something haue I digressed in order, contrary to that my former determination, yet not altogether from the matter or purpose hereby intended, in asmuch as the effectes of that I haue deliuered, *or* ~~only~~ to induce the reader into an absolute and ready platforme, of sound and perfect inditing, and as neere as any diligent foresight may asorde, to lay down what eyther best be seemeth or in any wise impugneth the same. Herein could I haue discovered vnto you manye other imperfections that sondry times haue appeared vnto me in diuers writings, the circumstances whereof, I willingly doe omit, for that the carefull imitator of well doing, shall by this already sayd, with good animaduersion easily finde out his owne disability, and wherein hee varieth from any perfection, (examples in our englishe tooing thereunto leading, and those of excellent good penning being so plentifull as they are) which as it were by a line may conduct him, to the reformation or redresse of what soeuer offensive in any part of hys writing. Now therefore leauing all other by-patches, wee will directly proceede vnto the orderly deliery and laying out of oure sundry formes of Epistles, the number whereof sorting from the varietie of euery seuerall fancie, may bee supposed (as they are indeede) to be infinite. Neuerthelesse as farre forth as the most learned discoverers of the chiefe perfection therein, haue hetherto left vnto vs, wee will by theyr imitation, limit our two distinguishmentes before remembred, vnder their seuerall titles to be deuised. First  
Formes of Epistles.

D

those



*Division of Epistles.*

Four kinds  
or titles  
demonstrative,  
Deliberative,  
Judicial and  
familiar letters.

Partes:  
Demonstrative,

Descriptive

Partes.  
Deliberative.  
Partes  
Judiciall.

Partes.  
Familiar.

those Epistles therein mentioned to bee speciall, for the speciall vse and obseruation of them contayned, wee will deuide vnder þ names & perticularities of *Demonstrative*, *Deliberative*, and *Judiciall*. The others termed generall in respect of the generall matter in them accustomed, shall passe as thei did before by þ name of *Familiar letters*. This *Demonstrative* kind taketh hys name of *Description*, manifestation of relation of any thyng. Under whiche title are comprehended all manner of Descriptions of Regions, Countreys, Citties, gouernementes, states, buildinges, fieldes, gardens, riuers, ballies, parkes, hilles, walkes, prospectes, and what soeuer other like pleasures, delightes, and commodities: according to theyr worthinesse, goodnesse, statelinesse, value and store: but chiefly, and wherin they take theyr greatest force, do beare in them all aduertisementes of persons, manners, conditions, applications, differences, affections, inclinations, of any other qualitie, substance, of vertue, incident to lyfe of humayne gouernement, tending to the prayse or dispraise of them or any of the. The sorts wherof vnder this kind contayned are *Descriptive*, in which is described any thing whatsoeuer, *Laudatorie* resting in prayse, & *vituperatorie* whiche hath in it the dispraise of a thing. The *Deliberative* kind cōcludeth *Epistles Hortatorie*, & *Dehortatorie*, *Swasorie*, & *Dissuasorie*, *Concilatorie* & *Reconcilatorie*, *Petitorie*, *Commendatorie*, *Consolatorie*, *Monitorie*, and *Amitorie*; *Judiciall* comprehendeth *Accusatorie*, *Excusatorie*, *Expostulatorie*, *Purgatorie*, *Defensorie*, *Criminatorie*, *Exprobatorie*, *Comminatorie*, *Deprecatorie*, *Inuectiue*, and *Complayning*. Now those that be *Familiar*, haue these seuerall kyndes: *Epistles Narratorie*, wherein wee expresse to those that are farre from vs, the affayres that presently are in hand with vs.

*Nuntiatorie*, wherein wee aduertise the newes of any publike or priuate matters vnto our friends. *Gratulatorie*  
in

in whiche wee testifie our gladnesse for the recouerie, retorne, benefites, aduancement, good happe, or likyng of our friendes. *Remuneratorie*, whereby wee giue thanks for courtesies, benefites, or good turnes receaued, or care or other liking had or shewen vnto vs. *Collaudatorie* by meanes whereof we recommend the name, person, vertue, worthinesse, actiuitie, valure, or what soeuer, of any one to preferment or other seruice to be adapted, *Locatorie*, wherewith, by a pleasant and sweet kind of deliuerie of some prettie lesse or delicate conceite, we recreate the mynds of them, to whome we write *Prestolatorie*: Wherin vppon consideration of the honour, valure, worthinesse or vertue of some one, we tender vnto hym our seruices and attendaunce *Obiurgatorie*: In whiche we rebuke the ill demeanours of oure Children, seruauntes, kindred, friendes, or acquayntaunce. To these are manie letters *Responsorie*, and other Applications, the titles whereof are not certayne, but examples and occasions plentifull. All whiche I referre to theyr seuerall places eche one as they followe in hys kinde to be successuely deliuered.

## CAP. X.

## Epistles Descriptive and the partes thereof.



Asomuche as in Descriptions, are onely declared and set forth at large, the manner, order, state, gouernement, proportion, goodnesse or value of anye thing: the epistles consistyng solie therof, be comonly without additio at al, either of praise or mislike, or any other intendmēt, in respect wherof they



*Excellencie of descriptions.*

Partes in an  
Epistle de-  
scriptorie.

Compari-  
son of the  
writer and  
painter.

Painter.

Writer.

Ptolomie  
and other  
writers.  
*De sin orbis.*

they might in any one iote vary from that title of Descriptive. The force hereof comprehendeth chiefly a narration thorough out, in which is contayned (by laying out the seuerall partes therof) a perfect and playn demonstration of description of any thing: In these sorts of Epistles, the excellencie of the writer, and paynter concurrerth in one, who the more that eche of them studieth by perfection, to touche all thinges to the quicke, by so muche the more nearer doe they bothe aspire, to that exquisite kinde of cunning, that in eche of these differences, is absolutely to be required. The curious paynter in drawyng a perfect peece of Lantskip, presenteth many thinges vnto the eye, the conceite whereof is marueilous, for wyth great admiration we doe there seeme to beholde, the most pleasaunt and goodly vallies: woodes hye, and decked with stately trees (some toppes wherof the winde seemeth to weathe and turne at one side) then goodly riuers, hye wayes, and walkes, large situate and hie climbing hilles and mountaynes, far prospectes of Cities, Steeples, and towres, ships sayling on seas, and waues blowne vp aloft, the element cleere, fayre, and temperate, with some shining beames shadowing, and spreding ouer all these, wherein seemeth the delight so rare, and climate so perfect, as verie desire prouoketh a man to gaze of it, as a thing in present life, and most certayne viewe. And doe I pray you, our excellent writers degenerate at all from any parte of these? doth not the learned Cosmographer in acquainting vs with the vnkown delights, situation, plentie and riches of countries whiche we neuer saw, nor happely may euer appoche vnto, admire vs oftentimes and bring in contempt, the pleasures of our owne soyle, and manye tymes a hudge woonder, of the vnhard secretes neuer before reported of, the incredible operations of diuers thinges, and state so high and magnificent, such as the very discription and liuely deliuey whereof, maketh

maketh vs beleue that our eyes doe almost witnesse the same, and that our very senses are partakers of euery delicacy in them contayned. But omitting the weight hereof, consisting in these worldes of such strange accompt, w<sup>h</sup> what fine inuention doth *Virgill* many tymes in his *Aeneidos*, and with how much varietie describe vnto vs the tides of the morning? how greatly in his first booke doth he amuse the reader, with the lamentable shipwacke and euen then (as it were) appearing surges, and intollerable turmoyles vpon the sea happening to *Aeneas*: what darknes, what tempestes, what rising and deepest fall of waues agayne, what windes, what mingling of heauen and earth together doth he there relate? Then after, his arriuall on shore and presenting to *Queene Dido*, how is the destruction of *Troy* in the person of *Aeneas* to her described? In the fourth booke likewise what an excellent description maketh hee of *Fame*: howe sheweth hee the banquet by the *Queen* to *Aeneas* made, & how liuely is the state and magnificence thereof deliuered? Innumerable of these, both from him and the Transformed shapes of *Ouid* coulde I heere recorde, the excellencie of eche being suche, as by the forcible vtterance thereof, breedeth as great delight as astonishment vnto the curious searcher of the same. And in asmuch as I haue vnderaken to conduct the learner by example, howe to behaue himselfe in some sorte herein, we will proceede with our *Epistles Descriptive*, the first whereof following, seemeth to bee sent from a traveller to a friend of his in *England*, the matter whereof ensueth.

Virgill in  
his *Aenei-*  
*dos*.

Ouidii *Me-*  
*tamorpho-*  
*seo*.

Example.

¶ *An example of a letter Descriptive wherein is particularly described, an auntient Citie by laying downe the severall partes thereof.*

D. 3.

My



*Letters Descriptive of places and things.*

Exordium.



Y good vnclē, the remembrance of your charge geuen me, and my promise to you made at my departure out of Englande, bindeth mee, (at my nowe beeyng in quyet, and with good leysure settled in *Germanie*) I shoulde returne the same agayne, with my ac-

Narratio.

customed and dutifull regard, in sorte as I haue euer indeuoured my selfe to doe vnto you. It may then please you, that remayning with my L, the Duke but a fewē dayes at *Genena*, wee hasted thence to a Citie caled *Norumberghe*, being Imperial, situate in the high partes of *Germanie*, where sithence, wee haue almoste continually remayned. And albeit I coulde somewhat write vnto you of our passages through diuers places of the Country, yet insomuch as there is no part thereof so memorable as this Citie wherein we now remayn, the description thereof at this present may solie content you. The Citie therefore as it seemeth is most auntient, and as manye doe suppose and affirme, at that tyme when the countrey was first in subiection to thempire of *Rome*, was builded by *Nero* the Emperour, and of him taketh hys name, as *Norumbergh*, in signification, *Neroes Berghe*, and so much the rather doth it appeare, by sundry auntient monuments therein yet remayning. The Citie (besides that it is situate in a most delicate and pleasaunt soyle, wooded and watered moste plentifully on euery side, with goodlie trees, fayre and delicate riuers and springs) is both of great strength in the walls of the same, and plentifully builded with high & stately towres on euery part. The edifices of the Citie are rare, & of most sumptuous and stately appearance, insomuch as there is no one house

Scituation.

in

in any row that exceedeth an other in height, but all of them builded leuel, by a very geometrical proportion. The insides are not more polished with riches, & ornaments of great beantie, then the outsides with brauerie, the very fronts of all which, aswell of rich as poore, are moſte curiously embossed in a hard kinde of substance (ſuche I thinke as is oure plaſter of Parris) with artificiall and liuely pictures, containing histories of diuers memorable, and ſtrange effectes, & that with ſuch wonderfull excellencie, as any wayes may be conceiued. The coſt hereof is continually mayntayned, repaired, enlarged, and preſerued, by a generall contribution of the moſt worthy and honorable of the city. Besides, the coullours ſo freſhe, ſo braue, and delicate layd in oyle, for defence agaynſt weather, wherewith they are beautified, and ſet forth, are very ſtrange. The streetes are wide, fayre, and excellently well paved. The stone they vſe for the moſte part is marble, white, gray, and black, wherof is great plentie, beſides other kinds, which very wonderfully they cut and ſquare in diuers ſmall proportions artificially poynted and ſhaped. The houses are not high, but backward built, and inwardly large. This citie retayneth yet the auntient gouernment of the *Romains*, for at this inſtant, they haue their *Consuls, Tribunes, Senators, Pretors, Quaſtors, Aediles*, and other interchangeable offices as ſometimes had *Rome*, being in her greateſt proſperitie. The attire alſo alyke to their dignities of all ſortes of honourable perſonages, accuſtomed to their callings. Playn are their habits for the moſte part, & nothing ſumptuous, retaining ſtil one, & the ſelf ſame auntient faſhion. The conſtitution of theyr bodies as well men as women, are fayr, cleer, and of ſound cōplection. Frugal in diet & expence, and nothing prodigal. My L, the Duke is here of great ſway, & entertained with honorable accompt, Thus much haue

Deckinges.

Screates.

Gouernment.

Habire of the people.

Concluſio.



*Letters Descriptive of places and things.*

I thought good to aduertise you in discharge of my debt and your desire, attending by the returne of this messenger the newes of your good health. To whome and all other our friendes, in sound and good affection I left so ones doe recommend me. At Norumberge this of &c.

¶ *An other example wherein the state of a Country is solie described.*

Exordium.



Narratio.

Pleasant  
ayre vnfre-  
quented.

Inuolunta-  
rie absti-  
nence.

Dout not N. but that thy hart longeth, and minde is yet vnquieted, because of my sodayn departure from thee, and ignorance of my estate and present beeing, whereof that thy desires may now at full be resolved: knowe my good N. that not hauing beene scarce fixe monethes from thee, I did long since perceiue my selfe to bee out of Englande, and that it maye appeare vnto thee, that I haue iuste cause so to saye, thou shalt somewhat vnderstand by me the state of this Countrey. We liue heere in a soyle, delicate I must confesse for the ayre, and pleasaunt for the scituation with good leysure I must tell thee may we heere attend our deuotions, as hauing no cares wherewith to encomber vs, but the needles searche of that whereof we neuer finde likelihoode to annoy vs. As vncompelled by seuerer decrees and interdictions wee limit vnto our selues an abstinence, thou mightest thinke we do it of zeale, but in truth it is of want, wherein we haue more fasting daies by a great many then abilitie to beare them, Our conuersation is with elementes, with waters

waters, with fieldes, with trees, with valleis, with hilles,  
 in the generall vse whereof we finde nothinge els but  
 their proper shapes. And if by chaunce anye other  
 sortes of creatures doe appeare, they are naked shapes  
 formed as men and weomen, fierce, sauage, wilde, not  
 capable of anye our reasons, nor we of their speeches.  
 Our foode is rootes, dried fishes, berries, and I know  
 not what other harthe kinde of fruites, and some-  
 times fowles, besides a kinde of grayne growinge  
 in great coddies, whereby wee sometimes obtaine  
 (though not the naturall) yet some vse of breade, vn-  
 like to that you eate, in taste, goodnesse or propertye.  
 Our lodgings and places of repose are caues, en-  
 trenchd in the grounde, the earth our beddes, and  
 cloathes our coueringes. And these also hard as they  
 are, enioye we not in quiet, but beeing awaited of the  
 naked multitude (whose pollicies insinuate by nature  
 are farre greater then their strength) we are faine by  
 much industry to preuent them: into whose handes  
 if anie of vs doe chaunce to fall, our deade carcases in  
 hastie morsels are conueyed into their entrailes. Here-  
 by iudginge of our estate, thou maiest accordinglye  
 deeme of our pleasures. The next message that thou  
 shalt attende from me, shal be my speedy retourne, the  
 Seas and windes being not lesse fauourable then they  
 were at my going forth. Meane while recommen-  
 ding my self to thy wel wishing, and our safe-  
 ties to God, I ende as thou knowest  
 this of, &c.

Hard see-  
ding.

Ill lodging.

Danger.

Conclusio.

*An example wherein the death of  
 a Noble man is onely described.*



*Letters descriptorie of places and thinges.*

**Exordium.**



HE decease (good Madame) of my L. your brother, hath occasioned vnto your Lad. the sight of these Letters, wherein I haue rather acquitted my self of that wherunto by your honourable commaunde I was enoynd, then any waies satisfied the griefe that by my selfe

**Narratio.**

among manye others, for his losse is entierly concealed. The maner whereof, maye please you now to be informed of, which was thus. On tuesday beeing the thirteenth of this instaunt, hauing as it then seemed vnto his L. and others, beene reasonablye recovered from the wonted force of his long consuming disease, beeing importuned by the dispatch of some present affaires, as otherwise to haue some conference with her Maiestye, he went from his house of B. to the Court, where all that day he remained, and retourned againe at night, not for all this, finding him-selfe at all disquieted, or the least motion of anye the panges wherewith before time he had so often beene vexed. The most part of that night he was very well reposed. towards morning the next day, he began somewhat to be agrieued, but nothing as accustomed: in which state the most part of that day he also continued. At night againe, hauing eaten some small pittance to supper, towards nine of the clocke, he began most vehemently to be passioned, till which time we all had verie good expectation of his health and recouerie, which his L. perceauing, after he had beene a while set vp in his bedde, he sayde. I know my good friendes and faithfull louinge seruants, that the great zeale and loue you doe beare vnto me, is a vehement occasion to kindle in you a desire of wel-wishinge, and intende-

ment

**Sodaine  
sicknes.**

**Declarati-  
on of his  
speeches.**

ment of assured safetie towards me, wherein I haue more cause to thanke your good willes, then meane thereby to imagine the force of my disease, to be lesse then long since I expected, and exceedingly in my selfe haue euer doubted, what wordes of comfort, protraction & delayes soeuer, haue by the Physitions to the contrary beene vsed. One great and exceeding comfort vnto me is, that liuing, I euer loyally demeaned my selfe, & dying, I shall depart this world in her Maiesties good grace and especiall fauour. Next vnto that, the loue of you my dearest friendes and entierly beloued seruants and followers, whose hartes I know doe pursue me, and whose affections euen to the last gaspe of death I am perswaded to bee euer firme and fixed towards me. Your desires are I know, that I should lyue, according vnto which, the least mitigation that may be of my griefe, you measure by and by to the hope of amendment, which is not so. For that in all the comfortable speaches that sundrye times I haue receaued from you, my selfe to whom the inward effects thereof haue beene founde most forcible, haue euer mistrusted, and by many probable circumstances adiudged the contrary. Long time endure I can not, this knowe well, happely a day two or three, I may yet be conuersant among you, for my decease, that standeth assured (the messenger wherof continually knocketh at the doore of my imaginations, readye euerye howre to assault my harte, and to carry away with him the spoyle of a dying carcase) will not permit I shall long time trauell in this sort among you. And for my selfe, stande yee all asseuerained, that hauing long since peized in equall balaunce, the long continuance of a fraile, wretched, and trauailed life, the moste part whereof is carryed awaye in sleepe, sorow, griefe, sickness, daunger, and the residue also neuer freed

Mislike of  
the world.

of



*Letters descriptorie of places and thinges.*

Certaine  
notice and  
liking of  
death.

of care and all maner of disquiet, with the hope of an euerlasting ioy, happines, rest, peace and immortall residence: I finde no reason why I should at all affect the toyle of such earthlye tediousnesse. Insomuch as hauing liued now almost three skhore and thirteene yeares, and borne my selfe (honourable I trust) in all mine actions and seruices, and further in the progression of my ripest yeares, yea in this very instaunt more then at any other time am regarded of my prince, and esteemed of my country, and among my peeres reputed in the highest degree of my fidelitie: I shall now die as becommeth my person, worthelye and honourably. Be you therefore recomforted I praye you as I am, and thinke that for all the loue you haue ought me, the seruices you haue done me, or tender care you do yet in my heauiest panges beare vnto me, the chiefest content you can doe vnto me, is that you be satisfied herein with me. That beeing verilye resolved in my soule, of all that I haue heere sayde vnto you, and hauing ordered mine actions, and prepared my selfe thereto accordinglye, I doe willingly, and with a right contented mind, leaue this transitory worlde so replenished as it is with so manye greuous casualties, and hartely do giue my body to his naturall course, & my soule into the hands of the Almighty creator, for euer in his glory (I trust) to be eternized. This speach ended, he continued till after midnight, at which time, he had about two howres slumber, and so beganne his paine to encrease againe. In which till wednesdaye following, almost in one state, he for the most part remained, often tymes accustoming him selfe with those that were about him to prayer, many times recording to him selfe the goodnesse of God, and his mercies to him remembred, and that with such zeale & enteire regarde of his hoped repose, as that it still seemed and  
was

*Letters descriptorie of places and thinges.*

was euidentlye apparaunt how muche he longed and thirsted for the same. In fine, drawinge by little and little to an ende, euen in the verye last pange, ioyning his handes vp to heauen, his hart & eyes thitherwarde fixed, he recommended estsones him selfe to the mercy of his redeemer, and on thurseday last about two in the morning dyed, to the lamentable grieve of all that were about him, who hartely sorrowing his losse, were forced to shed teares aboundantly. The day of the funerall is not yet certaine, but the same is intended very honourably. Recommending my selfe vnto your La. in all humblenes, I take my leaue. At our sorowfull house of B. this of, &c.

His death.

Conclusion.

**T**hese three Letters being all as you see of one suite, yet diuersly handled according to the seueral matters in them contained, do beare in them two only parts of an Epistle whereof they be solye consisting. A brieft *Exordium* in each, and then *Narratio* throughout. *Peroratio* there is none, because by collection there is no inference made of any the matters continued: but a *Conclusion* vsed with breuitie, wherein eyther greetings or farewell to knit vp the Epistle is mentioned. The *Exordium* of the first ariseth from the person of his Unkle, whose authority was a charge vnto him, to informe the speciall notes of the country. The *Narratio* by demonstration of the particularers of the City describeth therof the worthines, statelines, and the excellencye, as firste it is mentioned to bee auncient as builded by Nero. 2. Then pleasauntly situate by reason of the ayre and fertilitie of woodes and waters. 3. Next by the sumptuous and statelie buildings whose descriptions are extant. 4. Fourthly the fashion, equalitie, and largenes of their streates and houses. 5. Fifthlye their Magistrates and long continued gouernement. 6. Sixtlye their apparell reteyning yet the

A declaration of the parts comprehended in euery of these letters

First Letter.



## Declaration of those Letters and places.

7 the monuments of their auncient dignities. 7. Finallye the goodnes of the soile measured by their complexion. The *Conclusion* knitting vp the state thereof, mentioneth a discharge of promise, and courteous recommendations, &c.

Second letter.

The seconde Letter hath his *Exordium* brieffe, of the freindship betweene both parties, each longing to be informed of the others wel-fare.

1 The *Narration* occupieth the description of vnfrequented places. As first they haue pnelly the commodity of the soile, which by reason of the ayre is well scituate, without any fruite at all thereof, because it is not inhabited. 2 Secondly there is nothing to encomber them with, but the care to defend them-selues, which is easie, and to get victuals which is impossible. 3 Thirdlye, nakednesse of the people without ciuilitie, and thereby barred from anye common societie. 4 Lastly the subtiltie of their disposition to lye in waite (beeing men eaters) whereby some of their company haue sometimes beene entrapped. The *Conclusion* sheweth a short return, & seruēt desire of safety.

Third letter

The third carryeth his *Exordium* of the decease of an honourable peere, and the desire of her to whome he wryteth, to be aduertised of the same.

The *Narration* by circumstances inferreth the so-  
1 dainnes of his death, because by some hope of recouery it was at that time vnerpected. Then a recordeation of  
2 some worthy and honourable speeches by him deliuered, beeing an argument of the contempt he held of life, and the certaine notice and likinge hee had in him-selfe of death. After, his death. Lastlye the celebration of his  
3 funerals, the time whereof was not then knowne. The *Conclusion* is a determination of the Letter, onely in taking his leaue and therewithall endeth.

4 Thus doe you see the speciall pointes, whereupon euery of these Letters do consist, distinguished by the numbers

## Declaration of those Letters and partes.

bers in each of them severally contained, the matters and occasions leadinge to the examples, whereof be infinite. For what I praye you in particular, of anye generalitie can be set downe, but that the same to the methode hereof must needs be correspondent. In what kinde of argument can you wade, to recount any matter whatsoever, but the title hereof shall in some sort or other of necessity be handled? Insomuch as the vse hereof being so plenty as it is, it falleth out verpe seloome in his owne proper nature of an Epistle to bee disposed, but in manye other sortes of Epistles is verpe commonlye frequented: For examples sake, if in an epistle *Commendatorie* we endeuor to commend anye man to sauour, office, or seruice with an other, it is necessary that we manifest the person what he is, & what be his qualities, which can not bee without we fall into these kindes of descriptions herein vsed, in demonstration of his virtues. If in a *Straforie* Epistle we shoulde aduise our friende to leaue the Citie, and to come and dwell in the country, we must of necessity by demonstration and description of the same place, set before his eyes the benefite, pleasure, vse, and commodity thereof, by meanes of which he may the rather therunto be induced. The like also manye times happeneth in Epistles *Consolatorie*, *Petitorie*, *Exhortatorie*, and *Monitorie*, besides in *Criminatorie*, *Defensatorie*, *Inuectiues* and others, in each of which the virtues or vices of men are sundrye times eyther extolled, praysed, preferred, vrged, excused, alleadged, proposed, dispraised, misliked, or condemned.

Needlesse were it therefore, to wade into all the particular examples heereof, solie to be conferred in Epistles by them selues: onely such as are needful we will proceed in, referring al the residue contained in this demonstratiue kinde, to the examples, wherein in anye other title they shall be tended. Applying therewithall to the Readers consideration, that if he shall be occasioned at any time to  
the

Demonstration  
praise  
& dispraise  
most vsed  
vnder other  
titles.



*Declaration of those Letters and places,*

the description of anye other thinge or place heerein not mentioned, and not by imitation of these sole obseruations with facilitie sufficient to be conceaued: he may turne to the former titles aboue rehearsed, and in the margent hereof likewise expresse, in some of which he shall not faile, in one sort or other of that he lyketh or searcheth to be satisfied. One example more semblable to the first as well for that it carrieth in it so rightly the nature of this demonstratiue kinde, without intermixon at all, as also in respect of the very perfect and orderly deliuery thereof. I will preferre vnto your imitation, the matter whereof vpon occasion of the ambassage of Sir George Carey into Scotland, was written by M. R. Bowes being there then in his company, to the right honourable L. *Hunsdon*, containing onely a *Narration* of his enterteignement, with some occurrents mentioning the state of the countrey at that instant, which by chaunce (in the writing hereof) among other old papers happened into my handes.

IT may please your good L. On the twelfth hereof Sir George Carey and his company came to the Town, with greater speed then the L. here looked for: causing them heereby (as they saie) to omit sundrye complements of enterteignement to haue beene shewed to him, both in the way, and also at his ariuall heere. And albeit audience was required to haue beene giuen on the morrow, yet it could not be obtained before this daye, which delaye was partly excused by our sodaine comming, but the chiefe cause appeared to be by the vnreadines of the king.

On the morrow after our comming the Earles of Marre and Gowrie, the L. *Lindsey*, the M. of Glamis, Iustice Clarke, Clarke Register, and sundry other of the Councell and Gentl. came to Sir George, offering all courtesies to him, and good deuotion to her Maiestye.

This

This daie audience was graunted, wherevpon Sir George deliuered to the king her maiesties directions giuen him in charge, with such discretion & good order, as aunswered fullie the contents of his instructions, and sounded greatly to his own commendation, giuing me iuste occasion to thinke my selfe happie, to follow one that could with such sufficiencie discharge the dutie requisite on his part.

The king appearing to be partly passionate at the first, did acknowledge him-selfe greatlie beholden to her maiestie for her great benefits, with offer and promise to be found thankfull for the same, excusing still the abuses of the Duke towards him-selfe, and other vnthankfulnes shewed to her maiestie. All which he would haue drawn to haue come rather by the oversight of counsellors, aduising & consenting to the causes of the same, then by the Duke, that little medled (as he thought) in such matters. And for his further answer, he hath referred it to his next conference, wherein it is hoped he shall be brought to better vnderstanding of his state, and of the doings of the Duke, as by the next your L. shal haue further aduertisement.

The Duke continueth as yet in *Dumbarton*, accompanied with the M. of *Seton*, the M. of *Leuinston*, & sundry others besides his owne companie, he pretendeth to haue want of sundry requisits needful for his departure & transportation, & thereon hath sent to the k. to pray longer time, which is denied, and order giuen this day vnto him to obey, & to keep the appointmēt prescribed. The piece of *Dumbarton* is wel victualed & furnished, & albeit it is deliuered to the custody & charge of W. *Steward* for the K. yet it is in the dukes power to command & dispose of the same as he pleaseth. Vpon sundry respects the K. & his Ll. haue deferred the conuention vntil the x. of October next, minding to haue the



*Causes of praise or dispraise.*

same at *Edenborough*, & thereby to establish both a good order for the kinges person, his house and reuenues, as also for the pollicie of the gouenment. And thus referring al others to the next occasion, with my humble dutie, I pray vnto God to haue your L. in his blessed keeping. Sterling the of October, &c.

**M**Any aduertisments in this Letter, I haue purposely ouer-passed, as well for y they were nothing furthering to example, as also something impertinent vnto the course herof. Now foloweth it next, y after these Letters, meer *Descriptive* as you see, we do treat of the other two parts apertaining also to this form, which are *Laudatorie* & *Vituperatorie*, the vse wherof eyther soly or intermixed in any other kinde of Epistles, shall of one or more of these causes take their originall, that is to saye, of the *Person*, *Deedes* or *thing* it selfe to be commended, misliked, or dispraised.

- 1 The *Person* of any one is to be preferred or disabled, eyther by his birth, discent, parentage or auncestry.
- 2 Secondly, of his *Chilhood*, being therein eyther wel disposed, or vntowardly giuen, virtuously trayned up, or vildly behaued.
- 3 Thirdly, of his *youth*, in which he is euer conuersant in studies of honest life, seriousslye giuen to the knowledge of letters, affecting alwaies vnto laudable exercises, temperate & sober in demeanour, or otherwise accomplished dissolute & wanton, unhappely led to the serch of whatsoeuer mischiefs, affectionat to y most basest conditions & practises, not tied to any order, but wholly pursuing
- 4 an vncontrolled liberty. Fourthly, of his many yeres being frequented with ciuile gouernment, or liuing altogether without accompt. Priuately & publikely in al manly actions demened, or by apparant loolnes in each place discredited. In this place is the same & worthines of each mans behauour, with all plenty to be described, or vterly to be impugned. For herein are the seasons wherein all virtues with most regard are euer flourished, or extreme vice with

all

all kind of mischiefes most deeply pursued. Fifthly, of his  
 old age, the course wherof is with auncient grauity conti-  
 nued, or by all kinde of euilles most hainously misprised,  
 whose siluer hayres are shining in virtuous happinesse, or  
 miserable estate is drowned lothsomnes. Sixtly, in his  
 end or departure out of this world, agreeing to the saying  
 of *Solon*, y No man maye be counted happye before his  
 death. For that in the expectation or attayning thereof,  
 as at no time more in all the life of a man, then chiefly ap-  
 peareth, his virtue, constancie, strength and worthines, or  
 otherwise his imbecillity, ouerthrow, shame, and ignomi-  
 nious filthines. Besides all these, many likelyhoodes are  
 often taken eyther to praise or dispraise of the *Person*, by  
 occasion of the *Nation* or *Soyle* fro whence he came, where  
 he was borne or trayned. From the generall condition or  
 application of him selfe or of the people thereof, by the ha-  
 bite, constitution of the bodye, complexion, lookes, same or  
 other circumstances therevnto incident by the virtues of  
 y minde, actiuity strength, swiftnes, nimblenes, fauour or  
 beuty of the body. By the gifts of fortune, as honoz, welth,  
 worship reputation & kindred. And forasmuch as these de-  
 monstrations of persons are wholly occupied either in praise  
 or dispraise of their personages or behaviours: the chiefest  
 part hereof shal also consist in *Narration*, without peradue-  
 ture it falleth out in the life of any one to haue some one or  
 moe thinges happened or of them supposed, ill be seeming  
 or unworthye their reputation, which either by defence,  
 excusation, *Confutation* or *Confirmation* muste in some sort  
 be coloured, deminished or clearly auoyded. Examples  
 wherof do follow according to their particular occasions.  
 In comendation or vituperation of the deedes of any one  
 we shal weigh with our selues what notable actions haue  
 bene, wherein he or shee haue honourably behaued them-  
 selues, or by perpetuall infamy thereof haue deserued in  
 each posterity for euer to be remembred.



*Causes of praise or dispraise.*

The goodnesse or badnesse, excellency or basenesse of each of these are, by all kinde of speeches and argumentes prouing or improving, augmenting or lessening the same, to be necessarily maintained. And to the demonstration thereof, do require al the partes incident or belonging to an Oracion therein to be supplied.

Places of  
praise or  
dispraise.

Honest  
which is tied  
to virtue.

The places incident to either of these, are deriued first from *Honestum* or *Inhonestum*, vnder which is comprehended what is iust or iniuste, godlye or wicked, direct or indirect. Honest is alwaies linked to Virtue. For whatsoeuer is either virtue it selfe, or affined with virtue, or deriued from virtue, or conducing to virtue, is absolutely declared honest.

The distinguishment also falleth out into these particularities, as virtues of highest excellence adorning the mindes, that is, *Prudence, Iustice, Fortitude, and Temperance*. It is therefore to bee intended, that not onelye deeds and actions, but also things them-selues be of these and for these either praised or rebased. That onelye is praise worthy, which beeing rightly done beareth the remembraunce thereof with pursued commendation. Whatsoeuer then by sound & hole some perswasio tendeth eyther to the embracing of the good, or shonning of the euill. Whatsoeuer includeth either fidelitie, true friendship, equitie, obedience or gratitude. Whatsoeuer conduceth to true pietie to God, thy Countrey, Parentes, Children and friendes. Whatsoeuer appertaineth to the seruicie of the law, to the admonishing of the wicked, and to the remuneration and defence of the well deserued. Whatsoeuer tendeth to tollerance or patient forbearing of euils, to longanimittie, entring into hazard and dangers for conscience for thy countrey, kindred or friendes. Whatsoeuer concerneth chastitie, sobrietie, frugalitie and semely moderation in all thinges, that in each of these is onelye adiudged honest and none others.

The

*Places of commendation or discommendation.*

The contrary heresof, which is *inhonestum*, includeth Vnhonest. Likewise whatsoeuer is not virtue, or is estraunged from virtue, hindring to virtue, or in nothing furthering towards virtue, whatsoeuer is pertinent to Folly, iniustice Pusillanimitie, or excelle, whatsoeuer by the euill therein committed is exempted from praise. Whatsoeuer carrieth perswasion to mischeif & seducement frō the good. Whatsoeuer appertaineth to infidelitie, falshood, treason, disobedience, slander, or ingratitude. Whatsoeuer withdroweth frō naturall regard & loue of thy Conntry, Parents, Children and Friends. Whatsoeuer impugneth the wholesome lawes and estate of euery common-wealth, tendeth to a notozious example of euill, hindzeth or blemisheth anye others good deseruing. Whatsoeuer enforceth reuengement bpō euery small offence, hath in it no mean of sufferaunce, or forbearaunce at all, entertaineth a lawlesse liberty of conscience to perpetrate or yeelde to anye vnlawfull action, or to become iniurious to thy Country, State or calling. Whatsoeuer is furthering to a dissolute liuing, vnbrideled luste, couetous tenacitie, prodigalitie, or detestable excelle. These and such like, as confounders of all ciuilitie and humane gouernment, are confirmed to vn honest.

Also from *Necessitie* or *Vtillitie*, as to shewe that the state of the person, or the present matter in handlinge, or the necessitie of the time, or other enforcement, willet a person of such rare virtue, or one of so vile accompt to be entertayned, preferred, expelled or relected.

From *Vtillitie*, as wherein are either alleadged diuers benefites or large commodities, ensuing of the action, or that by meanes of retaining the same, sundry nouements, or instant hazardes, or daungers afterwarde like to follow maye be preuented. And the inuilitie by the contrary, when the matter therof by likelihood may turne to as great damage.

Necessity.

Vtilitie.



*Places of commendation or discommendation.*

*Difficulcie.*

From *Difficulcie* which is gathered by the circumstances of the thing in hande sometime respecting the person, sometimes the thing. The effectes whereof are comprehended in this verse following.

*Who, what, and where, whose meanes, why, how and when.*

Places of  
Confirmation  
or con-  
futation.

Out of the efficacie of all these, are places of *Confirmation* or *Confutation* (belonging to euery occasion of praise or dispraise) frequented and bled.

By like circumstances also the *Peroratio* of euery *Epistle* is furnished, in bzeife enumeration of all the argumentes whereof, and *Amplification* thereupon bled, we mooue the mindes of those we write vnto, eyther vnto gladnes if the case so require, or to great compassion, if the matter in handling do so stand.

These places  
referred  
to other  
kinds.

And herewithall must the learner note, that not for this title of *Demonstratiue* alone are these places set down, but also for the *Deriuatiue* and *Indiciall*, when, and as often as either praise, dispraise, laying out, or enforcement of any matter shall therein be vled or accustomed: the consideration of the points whereof, is as occasion serueth, to be also adapted to those purposes. And now to the intent the particularities of all these, being orderly distributed into their peculiar places, may the better appeare in the seuerall ranckes wherein they shall be supplied, and that nothing so much as example conduceth to a most perfect and speedy instruction, I will both of the one side & the other lay you downe such reasonable patterns, as to any consideration may be thought indifferent. And first will I begin with an *Epistle Lawdatorie*, framed in the person of him, from whom the very *Idea* & platforme of al princely excellency, in his time proceeded, the memorabile worthines of whom, shal not faile in al worlde for euer to be remembred.

*An example of a Lawdatorie Epistle, solie touching the person.*

The

*Epistle laudatorie of the person.*

He feruent loue, & entier zeale  
and regard, wherewith your L.  
euen in these tender and as yet  
vnripened yeares, seemeth to  
pursue the virtues and hono-  
rable worthines of the moſte  
renomed and famous, and the  
reuerend accompt wherewith  
in your moſte ſecret imaginations you haue euer ad-  
mired, and as it were emulated their highest progreſſi-  
ons: hath moued me in recordation therof (and the ra-  
ther to deliuer vnto your L. the verye true image and  
liuely counterfeit indeed, of vnblemished honor, ad-  
orned with all princely and moſt ſurpaſſing noblenes) to  
propoſe vnto your view, a paragon ſo peirles, and of ſo  
rare and excellent performance, as wherof no hiftorie  
hath the ſemblable, no Region the match, nor anye  
world hereafter may eftſones be ſuppoſed to produce  
thelike. You ſhal not need my L. to ranſack volumes, to  
ſearch out the liues of the moſt honored *Scipio* amongſt  
the *Romaines*, nor out of *Greece* to fetch *Themiftocles*, or  
*Alcibiades* from *Lacedemon* or *Athens*, Let *Hamibal* reſte  
with his predeceſſors, who ſometimes by vnbearded  
fortune did honour to mightye *Carthage*, and (before  
them all) *Achilles* and *Hector*, that made the fall of *Troy*  
ſo famous: And come we into our owne countrey, the  
land wherin our ſelues inhabite, the ſoyle to vs natie,  
and of all others moſt deareſt, and ſee you here my L.  
a prince of ſo rare and incomparable worthineſſe, as  
your ſelfe will confeſſe thorough out all the courſe of  
his lyfe, to haue beene of all others the moſte happye  
and virtuous *Edward*, my L. young *Edward* (ſo helde in  
his fathers life) vnder whoſe raigne he died, in England  
ſurnamed heere for his noted excellencye, ſometimes  
the *black Prince*. This is the prince whom *Nature*, *Far-  
tune* and *Virtue*, to the intent to yeelde ſome ap-  
parant

Exordium  
framed of  
the condi-  
cion of the  
partye to  
whom we  
write.

Narratio.

Occupatio.

Synonymia.

Propoſitio.



*Epistle laudatorie of the person.*

Praise of the  
prince in ge  
nerall.

to the  
of the  
of the  
of the

Præteritio.

Of his dis-  
cent & pa-  
rentage.

Parabola.

paraunt shew of their wonderfull and mightye operations, had aboute all others so especiallye enabled, with all kind of wished and most exquisite perfections, as in that present season, in which the delicacie of his aspiring glorie arched the highest braunch of honour from out her lofty seat of dignity, it was denied to any other what soeuer, to exceed? Nay, but so much as to become partaker with so rare a paterne of the like fructes of virtue, and neuer dying glory. And to thend (in rehearsing some few of the many particularities of such sound & vncorrupted maiesty) the radiant shining beames resiant in so hie a personage, maye with more facilitye the sooner be discovered: we will first begin with his originall and formost infancie, that by deducing from thence his complementes of all princelye excellency, euen in the very mouth of his entombed graue, his bones maye not be reposed without an immortal recordation, and the fame of his very name celebrated by an endlesse memory. Needles were it my L. that I should tell you of this stately prince, that he were sonne and heire in succession, to the moste mighty and most renoumed *Edward* the third, king of this noble realme of England, the most regarded virtues and inuincible cheualrie of whom, being then euerye where so surpassing, and of suche redoubted force, as (were it not that suche memorable issue had sprong out of his kingly loynes, as wherwith the states of the mightye were daunted, and Europe made to wonder) might hitherto haue remained of fame competent inough, to haue beene compared vnto the mightiest: but that I may rather report vnto you, that as golde, in the riches and glorie of it selfe, beareth price and valew with the moste precious, yet hauing annexed vnto his proportiō, a diamond of inestimable beauty, valour & goodnes, becometh therby far more  
excel-

*Epistle laudatorie of the person.*

excellent then before, more shining and glorious: so this soueraigne and puissant Monarch (admirable no doubt by himselfe) yet hauing thus tied vnto the sunshine of his happie raigne, the obscurer and eclipsing glory of all other nations, the very Loadstarre and direction of all others tropheis, the sunne it selfe of worthinesse, and absolute concluder of euery honourable enterprise, how could it be but that the extinct of hys prerogatiue must of force exceed, & go beyond all others, when himselfe, by the very chayne of honours selfe was so farre aduaunced aboue any others. And albeit the high and kingly worthinesse of so statly offspring and parentage, might no question in sundrye sortes, yeeld great and mightie glory to the issue: yet that it may not be alleadged that in taking vpon vs to commend the personage of one, we should intimate the soueraigntie of the other, as it were by a defect of prayse sufficient, to supply the want of our owne, and that the honourable reputation of another cannot fitly be sayd to be this mans worthinesse, without by the braunche of his owne desert, hee hadde in his proper right moste effectuallly approoued the same. Vnderstand you then of him, that which all men deem most princely and honourable, and there is none (were it the stowtest ennemie that euer liued) but will moste highly commend. This Prince, this honoured Prince my L. Who euen from the very cradle seemed to be adicted to the knowledge, and feare of God, and verie pietie of sincere and Christian Religion (besides that he was naturally so well formed & instructed in good documentes as anie might be) became in those very tender yeares also, so apt vnto learning, as the matche or like of hym therein, was seldome or neuer in those dayes any where found, and in these tymes also may not easily be heard of. Insomuch as of those that then

Allegoria.

Obiectio.

Anthypophora.

Anadiplosis per Emphasis.

Of his infancie and childhoode.



*Epistle laudatorie of the person.*

Of his adolescence.

knew him very well, it certainly is deliuered, that being but of th'age of 12. yeares, his vnderstanding & knowledge in the latine toong, was so perfect, his progression in the greek so excellent, his skill and deliury of forraign languages so wonderfull, his princely towardnes in al things so rare and so plentifull, as manie times moued al the regards to admire him, but found none of al his associats, in the same exercises, that were euer able to followe him.

Nowe if

Paradigma.

Hyperbole  
per interrogationem.

shall come to his riper years, and how therein hee profited in the towardly exercise, and vse of armes, beseeming a Prince of so hie and expected admiration, what could be wished in any one that in him was not fully accomplished. So comly, and with such vncontrolled dexterity could he sit, ride, and gouern his horse, so couragiously, and with such nobility could he welde and vse any weapon, either at tilte, barriers, or turney, with such hie and approued direction, ordered he al his complementes to eyther of these belonging, as did wel manifest the magnanimitie and worthines of his mind, and what maner a one he wold afterwards become, towardes the bewtifying of hys Countrey. A more playne and euident demonstration wherof, did at any one time in nothing so much appeare as euen then; when he was yet in his minoritie. For when there was remayning as yet, no signe or token at al of manly shew in his face (being neuertheles of stature seemly and tall, and of goodly constitution in hys body, wel beseeming the yeares he then caried) also attendant on the mighty king his father in the warres of Fraunce, what thinges did hee there performe? what weightie enterprises and those beyond all expectation would he vndertake, in honour of his royall progenie: was it not to to strange, that beeing in comparison of yeares, as it were a childe, deuoyd of so confirmed and  
aunti-

*Epistle laudatorie of the person.*

auntient graffed experience as befeemed the warres, he <sup>Parentheſis</sup>  
 vndertook notwithstanding at xviii. yeares of age, with  
 halfe his fathers power (by inceſſaunt intreatie vpon a  
 moſt couragious deſire of an euer thirſting glory com-  
 mitted to his leading, with condition and charge ey-  
 ther there to eterniſe his death by an euerlaſting me-  
 mory, or backe to return agayn with triumphant gai-  
 ned victory) to ioyn with the whole and mighty power  
 of Fraunce, and al the chiuallrie therof, wher (to his im-  
 mortal and ſurpaſſing hie renowne) he attained vpon  
 them by the permiſſion of God, a moſte memorable  
 tropheye? But why dwell I in theſe ſlender diſcourſes,  
 (ſmall God knowes in reſpect of thoſe mightie con-  
 queſtes by him afterwardeſ atchieued) in deteining  
 you from the ſweete and ardent remembraunce of the  
 reſt? If he being yet ſequeſtered in yeares from any ripe-  
 neſſe at all, when it was then to be ſuppoſed hee moſte  
 needed gouernment, could by ſuche ſtately and inui-  
 cible valor, ſo moderate his great and weightyeſt acti-  
 ons, as to become at that verie inſtaunt ſo redoubted  
 and famous: what might wee deeme of hym after-  
 warde, beeing once perfectly eſtabliſhed, in all kinde  
 of manly direction, but that of neceſſitye hee ſhould  
 by many degrees exceede, and goe beyond the for-  
 moſt ſhewe of all hys excellencyes, and the greateſt  
 expectation that might bee of all hys progrefſions?  
 and ſo vndoubtedly he did. For beeing once attay-  
 ned to mans eſtate, hee grewe immediately to be-  
 come a Prince ſage, diſcreete, pollicicke, and wiſe,  
 in all hys actions of rare and ſingular circumſpecti-  
 on and prouidence, benigne, and of all others moſt  
 fauourable and courteous, fortunate, and euer in-  
 uincible in the warres, liberall to hys followers, and  
 of a hie replenished bountie to euery one, a verie Pa-  
 tron and defender of innocents, abſolutely fauouring  
 alwayes

Transitiō.

Compara-  
tio, ab in-  
cremento.

Hypophori

His mans e-  
ſtate.His out-  
ward acti-  
ons.



*Epistle laudatorie of the person.*

His inward  
vertues.

His bounty  
and great  
humilitie

His mode-  
stie.

always the right, Magnanimous as touching his estate & the high and weightie enterprises he took in hand, exceedingly feared abroad, woonderfully beloued at home, mixing alwaies thinterchaungeable exercise of armes, with continuall studie of learning. Of suche exceeding modestie and temperance as is merueilous: Infomuch as the king his father being heere in England, when in the great fight of *Poicters* hee hadde discomfited and ouerthrowne in one day three mighty battels of the French, and taken in the last of them king *John* and his sonne prisoners, he was not puffed vp at all with the honor of so stately and triumphant victorie, neyther grew he insolent vpon the same, but entertained the king & his son in his own tent so honorably, and therewithal with so great nobility and surpassing courtesie, as that hee neglected not to serue them himselfe at supper, and seemed verely at that season in all thinges, to haue bin reputed in hys own intendmenr, as if he had neuer bene conquerour. The shewe whereof, so much encreased his incomparable bountie, and so mightely honoured the estate of hys victory, as that the king then confessed, that to become the prisoner of suche a one, it coulde bee no disparagement vnto so mighty a soueraigne as himselfe, seeing that hee was by the force of that onely ouerthrowe, made companion of the greatest nobilitie that euer he saw. Manie honourable partes could I heere inferre vnto you of him (infallible arguments of his incredible modestie) for long after this, when this mighty Prince had atchieued so many and weighty honours throughout all Fraunce, as the regard wherof made his name a terror, and his becke a commaund to compell theyr soueraigntie vnto his fathers obedience, he was required by king *Dampeter* of *Castile*, to help him agaynst *Henrie* his basterd brother, who had then expulsed hym & vulaw-

vnlawfully vsurped vpon his kingdom. Whereupon hauing by the couragious endeuour of himselfe and hys knights, and by their sole and only prowesse, brought downe the vsurper, and driuen him cleane out of the country (albeit his strength was suche and the admirable fauour of the people so great, as might easily haue inuited him there, to the wearing of a crowne) hee neuerthelesse of a high and noble disposition, holding it *far more honourable to make a king then to be a king*: so farre forth declared his temperance at that very instant (not commonly happening vnto euery one, especiallye in causes of a kingdome) as that hee vtterly abstayned so much as to beare an appetite or liking thereunto: but to hys immortall renowne, placed and restored therein againe the true and lawfull inheritour of the same, setting him (according as was first intended) to hys crowne and kingdome: Could there my L. in any one haue appeared greater argumentes of magnanimitie, Iustice, & Temperaunce, then was remayning in thys Prince? Was euer any more replenished with all kynde of excellencies, then those wherewith himselfe was possessed? And yet if continuall happinesse in all worldly attempts, if neuer ceasing and eternised famous victories, if the commendation and honour done vnto hym of his mightiest enemies, if strength and glorye of hys country, and honoured titles of his victorious father, if confirmed leagues of diuers mightie Princes, Confederates and Alies, if feruent and of all others the most principall and ardent loue of his knightes, subiectes and followers, if all or any of these might any wayes haue induced him to the breache of eyther of these vertues, what wanted to the furtherance therof, that in and vpon him, was not alwayes attendant & (as it were) continually powred. Was he not then wedded to Honnor, euen in his formost cradle? Did not Fortune

immediately

Apothegma.

Eretoma admiratio.

Pelisindeton.

Eephonesis.

Metaphora.



*Epistle laudatorie of the person.*

immediatly acknowledge him, and confesse that hee was her darling? Seemed *Vertue* euer proud, but in hys onely perfection? grew *Fame* at anie time so vnpatient as euen then, when as the most cōuenient harbor of all her worthines, she sought out his dwelling? Agreed they not all with one voyce to abandon the statelines of anie others, onely to be resiant with him whome they held most charie of all others? Witnes among manie other his more then ordinarie attempts, the three battels (then which no one thing throughout the worlde before or since became of more greater remembrance) by him in his moſte youngest yeares, so miraculouſlie foughten, the one of whiche was at *Cresseye* against the French whē he was but 18 years of age (as you haue before remēbred) the 2. at *Poicters*, where died the king of *Boheme*, & king *John* of France became his prisoner, the 3. against this bastard *Henry*, for the kingdom of *Castile* wherin one whole intier fight the same *Henry* bearing a mighty host was by meer surpassing valure & most worthy prowesse of this Prince discomfited, and by mayne force thereof expulſed his seignorie. Al which exploits and manie moe besides, celebrating therby his eternal praises, when hee had with greater glorye, then well may be conceiued, furnished and finished, to the advancement of his immortall dignitie: see deathe despitefull death, who ioyning with the malignitie of the wicked world, hatefull alwaies to vertue, and satisfiing euer to malicious enuy, bereft the vnworthie earth of his most worthie life. But how? not as falleth out to e- uery common creature, deuoyd of after memorie, for why? the soueraigne commaunder of earthe, and skies allotted it otherwise: neither beſeemeth ſuche ſtately Patternes of honoured *Vertue*, whose spirites carried with greater efficacy of aspiring eternitie, then those whose duller conceits are adapted to more ter-  
rene

His death.

Charientis-  
funis.

Confutatio.

rene and grosse validities, shuld be exēpted theyr perpetuitie. And albeit in al the progression of the wished life of this mighty Prince, anie one thing was neuer found cōtrariyng, blemishing or in one sort or other impugning his honour (one sole imposition or taxē contraried in his gouernment of *Gascoigne* excepted) yet in the hiest estate of happines wherein hee alwaies liued, was he neuer more happy or glorious, then euen in his very death: Insomuche as he then died at which time in most honour & highest top of all prosperitie, he was principally established and chiefly flourishing: at that instant in which the tipe of his excellency was in no one title or iote obscured: at that very season when in the whole course and practise of his life, hauing still addicted himselfe to sound out the incertaine and momentarie pleasures of the worlde, he hadde by perfect triall found out the small validitie and little assaunce that was to be reposed in the transitory & fading glory of the same. Euen then when in exchange of the eternall habitation, (the incomprehensible ioyes whereof no eye hath seene, eare hath heard, or toong can expresse) he best knew how to leaue this wretched life, and to compassse the sweete and wholesome meditation of the other. Hee dyed my L. as hee euer liued, yertuously and honourably, the determination of whose deceasing corpes, was preparation to newe ioyes: and commutation of momentarie pleasures, an assurance of euer flourishing gladnesse. Thus see you my good L. before your eyes, the most certayn and assured counterfeite of very true nobilitie, furnished in the discouerye of suche a one, whose personage beyng in no kynde of excellencye inferiour, to that in the hyghest degree may bee of anye other imagined: deserueth by so muche the more of all honorable estates accordingly to bee embraced, Great is  
the

Prayse of  
his death.

Peroration

Epiphone-  
ma



*Epistle laudatorie of the person.*

Hypocuxis

Conclusio.

the ornament of prayse, and pretious the renowne that longeth to such vertue: the diamond glimpse whereof equaleth in bewtie the fayrest, and dimmeth by the very shadowe thereof the glittering pompe of the mightiest. Bewtie strength, riches, and comelinesse fadeth, yea the worlde decayeth, pleasure vanisheth, and the verie face of heauen it selfe perisheth: Onely *sacred vertue* is immortall, she neuer dieth, euer quickeneth, absolutely triumpheth, and ouer all other earthly monuments euen out of the deepest graue for euer flourisheth. Liue therefore my L. vertuously and die wheresoever or whensoever, yet howsoever honourably. My paper burdened with his long discourse, desirous rather to recreate then toyle your L. enforceth an ende. Recommending my humble dutie in whatsoeuer to your honourable acceptance.

**T**he respectes of this *Epistle* argued in the personage of so noble Prince, haue carried in the matter thereof, the very shew of the highest and chiefest vertues, whereupon al commendation may be principally gathered. The severall vse and applications of which, doe in those partes herein mentioned specially appeare, whose distinguishingmentes (as of all others following) are quoted in the margin, with other necessary additions, together with such *Figures, Schemes, and Tropes*, as eyther for ornament of speech or apt setting forth and deliury of the places therein vsed are occupied in the same. For the better signification whereof, if either *Scheme, Figure* or *Trope*, shalbe here or in any other *Epistle* following quoted, whose right and readie vse, cannot by the learners simple conceite therein be gathered, let him but turne to the latter part of this booke, and there (as befoze I promised) shall he find euery one in his true nature and kinde to him perfectly and at large deciphered. And now to the other examples, the next  
of

of whiche shall be *Vituperatorie* also touching the person. Wherein as we haue in the other, sought by all occasions and circumstances thereunto incident, what to the furtherance of such requisite commendation might be alledged: so will we herein imagine vpon what grounds or respects the occasions of disprayse, may as farre forth otherwise in any other qualitie be tendered.

*An example of an Epistle vituperatorie, concerning also the person.*



Ir, the straungenesse of an accident hapening of late amongst vs, hath occasioned at this instant, this discourse to come vnto your handes. There was if you remember, at your last being with me in the country, a man of great abilitie, dwelling about a mile from me, his name was B. and if I fayle not of memorie therein, we hadde once at dinner together sitting (by occasion of a pleasant gentleman then beeyng in oure companye) great speeches of him: the man I know is not cleane out of your conceite, and therefore I will cease in farther speeches at this present to reuoke him. What generall hate the people bare him, and howe ill he deserued from his first conuersing among them, you haue not I am sure forgotten, in somuche as hee was called the Hell of the worlde, the *Plague* of a common weale, the *Mischiefe* of men, and the *Bondslane* of the deuill. And no maruell, for what iniury might be conceived, that was not by him imagined? What euill could there be that he shunned to practise? what mercilesse dealing

F

that

Exordium  
of the cause  
mouing ad-  
miration

Narratio.

Propositio.

Allegoria.

Expostula-  
tio.



*Epistle vituperatorie of the person.*

Epiphonema.

Paradoxin.

Hyperbole.

His parents

Metaphora.

that he woulde not proffer? what apparant wrong that hee ceased to iustifie? what execrable extortion that he cared not to commit? what villany so damnable that he durst not put forward? O God, it is incredible to think and vnpossible to be surmised, how great, how forcible, how manifold, how mischieuous, how insufferable, how detestable, hath bene the originall, progresion, continuation and determination of his most wicked and shamelesse life, and were it not that by the incessant outcries, continuall cursinges, and horrible denuntiations of the innumerable multitude of those, whom in his life time he yoked, whome with his actions hee feared, whome with the weight of hys endlesse wealth, he poized down, that they durst not the whisper in secret, what now they openly discouer, whereby the force of his wickednes being then secret, became not as now so open and apparant, I durst not me thinkes of my selfe so much as surmise but the one halfe of that, wherein he became so notorious, so rare and vnused are the euils, wherein hee seemed so thoroughly to be fleshed. I haue woondered sithence with my selfe many times: what soyle it might bee, or what constellation so furious, as effected theyr operations in production of so bad and vile a creature, at the tyme when he was first put forward with liuing into the world: In the searche wherof, I haue bene the lesse astonished, insomuche as thereby I haue grown into some perticular knowledge of his original and parents. His sire I haue vnderstoode was a villain by creation, by nature, by soyle, by discent, by education, by practise, by studie, by experience, his dame the common sinck of euery rakehels filthinesse: the one of whome (after innumerable offences committed whereby he deserued a thousand deathes) was at the last for a detestable and notorious crime burned peacemeale vpon a stage in hollande, and the other

ther (after sundrye consuming and filthye diseases, ne-  
 uer able to ridde her) was in like maner hanged alieue in  
 chaynes for a moste horrible murder in England. Ex-  
 pect you not then, that the procreation and genera-  
 tion of such an issue, must by argument of the Parents  
 condition, sorte to some notable purpose? you doe I  
 know, and in truth howe could it otherwise be likely.  
 Now if hereby we shuld conceiue of his education, and  
 how his child-hood passe away, being fostered vp as he  
 was, from one place to another, without any certayne  
 abiding, but only *Cælum omnibus commune*, the common  
 habitation of the worlde, wee must no doubt suppose  
 that he saw much, knew much, practised much, ouer-  
 passed much, and was gluttoned with very much. And  
 surely if I should giue credite to somewhom I durst be-  
 leue, that knew him euen then when he was not much  
 more then a child, the very yeares hee lastly bare, gaue  
 not more assured testimonie of what he now was, then  
 the season in which he then passed, did yeeld an inuiol-  
 able approbation, what in time following he would  
 become, for euen then, what rapine, what thefte, what  
 iniurie, what slander, what lying, what enuy, what ma-  
 lice, & desperate boldnes, and daring to enter into any  
 mischief, was in him thorowly planted? There was not  
 (by report) any one thing whereby a man might after-  
 ward be coniectured to become infamous, but was in  
 him fully replenished. Credite me, I coniecture so mani-  
 foldly of the sequel of his actions, as whē I vnderstand  
 what he was, so ripely, I maruel that he liued thus long  
 so wickedly. But shall I turn here from, to hys Adoles-  
 cencie, and shewe what therein I haue heard? True-  
 ly it passeth all capacitie to be censured: and it is  
 too too much to be thought vppon. His pride, hys  
 bouldnesse, his shamelesse continuance, hys looks,  
 his gesture, his shewe, his lining, hys conuersation,  
 his

Hypophora

Apostrophe

His child-  
hood.

Ecphonesis

His Ado-  
lescencie.Confirma-  
tio.



*Epistle vituperatorie of the person.*

Congeries.

Desperate,  
Miserie.His youth  
and age.Incremen-  
tum.

Aporia.

his companie, his hauntes shewed still what hee was, There was no rakehell, no ruffian, no knaue, no villain, no cogging raskall, no hatefull companion, no robber on hie waies, no priuie pilferer, but his hand was in with him, and that he was a copesmate for him, no brothel house but he haunted, no od corner but he knew no cutter, but hee was a sharer with, no person so lascinious, abiect, vilde or dissolute, but hee would be a copartner. Yet after all these trades, hauntes, sharinges, and partakinges, hee became at last to serue an olde miser, aged for his yeares, and miserable for hys couetousnesse. This wretched olde man (as eache one fancieth as hee liketh) conceiued so much of the odd youth, that he tooke him into his seruice, where, wyth bad attire, and threed-bare diet, he liued with him a pretie season, somewhat more then quarter mayster. In the end by whose theft God knowes) the man had a chest broken yppe, and a little coyne and plate stolne, wherewith (becomming desperate) it was deliuered he hong himself for grieve, and being now dead, left no issue or other heire, to succede hys wretchednesse and doble barred hoord, but B. his man, who being a strong lubber, was by this time grown a sturdy knaue, & wold needes be compted a man, & therupon became owner and intrudor to his maisters pelfe, wretchednesse and miserie. To reckon vnto you since, how hee came into the coutry here, became a purchaser, how he hath spent his youth, passed his old age, what briberie, extortion, wrong, crueltie, rapine, mischief and al kind of villany, he hath bolstred, perpetrated, folowed: what infidelity, falshood, reuenge, priuy-guile, trechery, betraying the innocent, beating down the poore, fatherles, widows: how much euil hath he done, & what litle good he hath deserued, what shuld I clogge my self with the remembrance, or trouble you with rehearsal. It is to much I am

not

*Epistle Vituperatorie of the person.*

not able, I cannot, nay it were vnpossible to performe it. What resteth then, but that I reache the scope, as *Transitio.* in the foremost purpose was intended, that hauing deliuered his shamefull life, I doe report vnto you hys shamelesse and vnaccustomed death. See then the incomprehensible power and iustice of God, see the weight of hys measure, see the woonderfull demonstration of his secret iudgement, howe of a carelesse *Paronomasia.* lyfe ensueth a cancred death, of wilfull liuing a wretched ending, of such money misers, so manifolde miseries, as whereof I sigh to thinke and greeue to remember. The man somwhat before his sicknesse grew into an extreame numnesse, insomuche as hee that neuer lusted to helpe others, was not nowe able to helpe himselfe, nor any cared to relieue him, afterwards fretting and fuming, with himselfe as it seemed, that notwithstanding his great masse of money, and huge heap of wealth, none could be entreated with prayers, or hired with treasure, so much as to meddle with him, hee grew into such a frensie, and consequently into so rank a madnesse, that he fate swearing, blaspheming, crying, cursing and banning, and that moste execrable, hys lookes were grimme, furious and chaunged, hys face terrible, his sight fiery and pearcing, those that saw him feared it, and they that heard of it, durst not come nigh him. In conclusion, some that pitied him more then his deseruing, & griened to see that, they coulde not redresse in him, caused a company to watch him others to prouide warme brothes, and in conclusion vsed all meanes possible to comfort him. But what can man do to preuent the secret determination of tha'lmightie? For loe, whylest all men lefte hym, and eche one stoode in doubt of hym, a companie of rattes vpon a soddayne possesst his house, hys tables, his chimneys, hys chambers, yea hys verye bedd, and hys lodging,



*Places of exhortation.*

His death.

Hipallage.

Peroratio.

Homocet-  
leuton.

lodging, vpon which & about which, they wer so bold, as in the sight of the beholders they durst appeare and come before them, and beeing stricken, abode, and wer killed, and others come in their places: what shal I say, the sight became so vncouth as al men shined, ech one feared, and none durst abide it: whereupon the miser being left alone, thus pitifully died. The stench of his corps admitted neither daillight nor cōpany wherin to be buried. Two only that were the cōueiers of him, sickened vehemently and one of them died, the other is yet scarcely recovered. The matter hereof seemed vnto me so strange, & therewithal so importunate to warne vs of our actions, considering how seuerely God punisheth when he is once bent to correction, as I could not but deeply consider of, weighing with my self that such as was hs life, such was his death, the one being hated of many, the other not to be tollerated of anye. The circumstance whereof, referring herewith to your deepe, consideration, I do bid you heartily farewell.

**W**E haue not in the former *Epistle*, so much endeavored to praise & extol the incōparable worthines of a hie & mighty *Prince*, as the argument of this letter hath occasioned vs to discommend the person of a mosse vile & wicked liuer: either of which, haue bin the moze amply set forth, to th'end to manifest thereby how much and wherein y excellency or dignity of one thing, may be either iustly advanced or worthely condemned. Now touching the *deeds* and actions of men. In what sort they are to be preferred or disabled, is also to be collected out of the places before remembred. And herein it shalbe necessarie to call in question whereout the partes therof are to be drawne, as from the body, wherein is included either plentie or want of strength or actiuitie. From the minde as whence ensueth *Prudence, Iustice, Fortitude, or Temperance* or y contrarieties thereof.

*Epistle Vituperatorie of the person.*

thereof. From fortune as where-fro is deriued *Honour, Worshipp* or *Wealth*. Out of all or some part of these, doe proceede the weight and matter of any action, as if the state thereof consisteth in bodely force, I doe vse thereunto valor, and strength, if it rest in sway or gouernment I conferre therein *Wisedome, Iustice, and Modestie*, if it be in causes of common weale, bountie, estate, or liberalitie: I herein applie *Honour, Worshipp, Habilitie, or Riches*. The action standing in regard of *Pietie, reputation, Honour* or fame, for the conseruation whereof any one hath belte wortheilie or wonderfully: hereunto must we induce *Fortitude*, whose propertie is stoutly to beare, in whiche is contayned, *Magnanimitie*, to couet and aspire vnto thinges excellent, and to contemne thinges base and lesse permanent. *Longanimitie* constantlye and resolutelye, to indure. *Patience*, meekely and willingly to tollerate. Then *Temperance*, the partes whereof, are *Modestie, Chastitie, Continencie, Sobrietie, and Meekenesse*. The Confirmation and Confutation occupied in all which, are gathered of *Honestum* or *Inhonestum*, as I sayde before, *Vtilitie* or *Inutilitie, Difficulcie, or Impossibilitie*.

Examples of these might be sorted diuersly as in the person of *Dauid*, I coulde commend bys combate agaynst *Goliath*, first ab honesto in that he beeing the seruant of God fought against a blasphemour, also in his Princes quarrell and the defence of bys Countrey: ab æquo, because it is meete and conuenient, that in causes so perillous, the strength of eche one be applyed, A necessitate in-  
somuch as thereon depended the sauegard of the Prince and people. Ab vtilitate for that he killing such an enemye brought to theyr own countrey: peate & quiet, & also draue the other part in subiection to his king and people. A Difficili, because the vndertaking thereof was so muche the more waightie, by howe muche himselfe was as it were an infant agaynst a mightye Gyaunt, vnarmed  
against

Laus ab honesto.

Ab æquo.

A necessitate.

Ab vtilitate.

A difficili.



*Places of exhortation.*

against him that was armed, unfurnished, against him that had all maner of complementes of warre, weake where the other was strong: besides that, the terrour of his challenge and hugeness of stature had before daunted the armie, and put them all out of conceite, insomuche as the doubt was so generall as no man dared, to undertake the quarrell: herein onely is praysed of bodily force, his *Activitie* and nimblenesse: of *Vertues* his wonderfull *Magnanimitie* & by a couragious desire durst undertake the same, his affiance in *Iustice*, and equitie of the cause. His *Pietie* to God, his *Prince*, and country. His *Fidelitie* whose lyfe was not spared when eche one drew back, to be brought in hazard for all these. Now in causes of sway and gouernement, a man might be praysed for his great wisdom, wherby in handling of some notable actiō in ambassage or consultation, he hath onely by graue aduise, industry, discret serch, perswasion, or circumspection, compassed waighy matters to the cōmon weale, or thence auoyded huge & imminent dangers, *Cicero* in the coniuration of *Cateline*, being a mightie ennemy against his owne city of *Rome*, might herein be an excellent pattern, who without stirring the people at al, without any maner of bodily resistance or force of armes, without passing by any priuate or indirect means, did by the sole matter of his *Wisedome*, weightines of speech, forcible reasons, enforcements, rebukes, and perswasions, driue him cleane out of the Citie, and being expulced (to the common peace, tranquillitie, and suretie of the same) did afterward by like demeanour, industry and circumspection so preuent his purposes, so circumuent his pollicies, so turne him vpside downe, as hee dared not, he could not, he shamed to perpetrate what so often he hadde sworne and so many wayes intended. For some one rare & singuler point of *Iustice* men also might be extolled, as besides common expectation executing the same. A president hereof might be the *L. chiefe Iustice* of England in the  
time

time of king *Henry* the fourth, who was so strictly bent to the obseruation of Iustice, as hauing one of the princes seruantes arraigned befoze hym at the kyngs bench barre, for a fellonie, and being one that the young Prince greatly at that time of his youth fauoured. The Prince came to the barre, and at the Iudges handes requyred his seruant: who answered that he was the kinge his fathers prysoner, and stood there, vpon his triall by law for his offences, and that he coulde not in iustice, nor woulde (by his pardon) permit his deliuerie without his triall. The Prince moued with such denial, strooke the Iudge on the face, and woulde by force haue with-drawne the prysoner. The Iudge with-stood him, and aduertisinge him mildly of the offence he had done to the seat & place wherein he sate of iustice, in such sort to strike him, stoutly caused handes to be layd on him, and committed him to warde, wherevnto (vpon such aduertisement) the Prince obeyed, and accordingly remayned in durance, attending the aduertisement and knowledge of his fathers pleasure. Here might be a great contention, whether the worthy Iudge in his equal administration and execution of iustice, without feare, whereon stood the hazard of his owne life, beeing vpon him that was in succession to become his Soueraigne Lorde, were more to bee commended: or the Prince, in his subiection, and of all other moste singular obedience were more highlye to bee extolled; the one daring to doe that was lawfull, vpon whatsoeuer hazard, the other humbling him-selfe to authority which he might easilie haue impugned. For no doubt there was as much virtue in the ones obedience, as there was excellencie in the others sentence.

ouer and besides these in the honour, worship, or wealth of any man, his deedes of Charitie, eyther in *Erection*, *Contribution*, *Conuersion* or *Repairing* of anye thinge, whereby the common-wealth is benefited, virtue furthe-



*Places of exhortation.*

red, or the needie provided for.

**Presidents of Bountie.** Finally *Bounty, Liberalitie, Courtesie, Modestie, Chastitie, Continencie, Patience, Obedience, Sufferaunce*, willing acceptaunce of death for conscience, for fidelitie towards their Prince, for their country, for their faith, these severally for or by them-selves, as well as in others are sundry kindes commended. Presidents hereof might be of *Bounty*, as in pardoning what we might execute. *Liberalitie* in rewarding the good, and relieving common necessity, *Courtesie* in meeke and gentle vsage, harkning to the complaints of the poore and greeued, to the redressing of their wronges. *Modestie*, in abstaining to execute vpon our selves the fulnes of glory, or commendation due for our well deserving, in acceptation of honours, in shunning foule and ykelome shewes, in lookes, countenance, and demeanour, tending to occasion of euill, *Chastitie*, in the inuoluble preservation of *Virginitie*, in puritie of thoughtes, wordes and deedes, be it with losse of life. *Continencie*, in withdrawing our selves from seruice of our appetite, and what naturally we couet. *Patience*, when gladly, meekely, and quietly, we accept and indure whatsoeuer iustly or iniustly is layd vpon vs. *Sufferaunce*, when with resolute preparation we are adapted and made ready to take any crosse or affliction vpon vs. Now by the laying out of all these particularities, you maye perceauie which way, and wherein the effectes of euerye of these places are chieflie furthered, and what be their actions falling out in their severall diuersities: By choyce and example whereof, the learner may be the better prepared, in whatsoeuer he shal undertake or proceed vpon.

And for asmuch as it is a thing so vnused and difficult (as I once sayde befoze of *Letters Descriptive*) to enter particularly into anye one of these partes by them selves, without sorting to some other end or purpose, the effects therof. As by the deliury of praise or dispraise of a person

to commend him for some use, or discommend him for the same, or in furthering or condemning the actions of anye, to exhort or dehort others from the like, or otherwise by some occasions to defende or inueigh againste eyther of both. And so also touching things for, or by them selues to be proposed, either in respect of their goodnes or badnes, to procure a receipt of them, or otherwise to abandon their forces. I should deeme it superfluous in this place to put forward any more examples, contenting my selfe that for instruction sake. I haue so plentifully giuen forth already these peculiar notes, which at such times when they shall be then used, may be according to their directions orderly and with great facility applied. Omitting therfore, what considerations might herevnto otherwise be deemed pertinent, to the places in which they maye bee frequented more conuenient: let vs now passe vnto the next title of epistles being *Deliberatiue*, and herevnto in order next ensuing.

CAP. XI.  
Of Epistles *Deliberatiue*.



Two precepts more then already set downe, maye serue, eyther in the generalitie of this *Deliberatiue* kinde to be considered, or in the other part *Iudiciall* to be pursued: for that in whatsoeuer hath before been entoined in the precedent parts of *Laudatorie* and *Vituperatorie*, are here in

all respects to be followed. The first therfore of these sorts presenting them-selues to our handling, are epistles *Horatorie* & *Dehortatorie*, the argument whereof being deriued fro the parts afoze sayd shall besides consist of the motives therin to be suggested. These kind of epistles retei-  
ning



*Places of exhortation.*

Motions  
spurres vnto  
Virtue.

ning for the mosse part a diuersitie of affections ( which *Nature* hath ordained as it were certaine prickes or prouocations within vs, whereby to induce the ready & direct way to *Virtue*, or terrifie vs by like degrees from pursute of vices ) haue in them sundrye oppositions, correspondent vnto all their properties. In exhortation therefore to any thing, ouer and aboue the matter, in the Epistle layde downe, we haue these occasions and circumstances whereby to incite those we write vnto, to the acceptaunce or allowance of the argument we haue in handling, as praise that maye ensue thereof, Hope, feare, or hate of some one thing, loue liking or compassion of the cause, emulation of somewhat therein proposed, expectation thereon depending, examples and intreatie.

Efficacie of  
praise.

The efficacie of praise is no doubt, of rare and singular force, to exhort and stirre vp to well doing. For what I pray you is it, that preferreth and encourageth the common actions and endeouours of all men, but the generall allowance and regard that is euery where made of them? Is it not accompt alone that giueth encouragement to *Virtue*? Is *Virtue* so fullie aduanced in anye thing, as in the honour and commendation that is attributed vnto the same? For so and in such maner hath *Nature* framed the mindes of mortall men, that ther is no one of them liuing, that is of so base and contemptible a spirite, but by praise and commendation he may be drawne vp into a liking: which being so, the force therof in *Exhortation* must of necessity greatly preuaile.

This shall we well perfourme, if we firste conceaue of the party with whom we haue to deale, what disposition, habiliments or other matter is in him, furthering and conuenient to the purpose wher vnto we exhort him. and the likelyhoodes of the same therevpon greatlpe to put forth and commend: or otherwise if he haue anye thing befoze time waded into that action by him-selfe, then to  
praise

praise that which is begunne, and thereby exhort him to proceed in so good a purpose, vehemently setting forth the accompt and worthines of the same. And if before time he haue behaued him-selfe well therein, we shall encourage him to the better, shewing that the more excellent the thinge is, the more difficult it is to bee attained, for *difficilia quæ pulchra*, and yet the difficultie, not so great as the praise, glorie, and recordation thereof, shall thereby afterwarde be returned honourable. Encourage-  
ment.

Likewise, if the State of the party do serue there vnto, it shal not be amisse to put him in mind of his parentage, fortune, virtue, nobilitie, witte, towardnes of great expectation, and of all sorts generally well reputed, his discretion, abilitie, age, and conceipt, framed to such purpose, all of them requyryng no lesse then that we wishe to be put forward at his handes, but all this with great modesty to be deliuered, that in seeming to preferre the certainty of those virtues which are of good accompt, we doe not palpable glose with the partye, to draw from thence those thinges that neuer came neare him, and this order of deliuey shall herein auaille greatly.

Very forcible also, is the proposed *Hope* of rewardes, and *Fear* of inconuenience, the one wherof auaileth much to exhortation, & the other to the terrifying and withdrawing. *Loue* & *Hate* likewise are of no lesse purport, for wher *Loue* is, what may be found difficult, the same also ensueth to *Hate*, for what can not hate and mislike compassse, be it by any possibilitie to be attayned. If therefore we sort these two contraries in one lincke togeathers, challenging one waye, that in respect of the loue and regarde he hath euer borne to this or that, or to such occasions as maye prouoke the same, and vppon the iuste hate an other waye, he hath so long time conceiued vppon so certaine a ground as may be alleadged, he will now take in hande such a cause, or vndertake such an action. Hope and  
fear.  
  
Loue and  
hate.

Commise-



*Places of exhortation.*Commisc-  
ration.

*Commiseration, or Compassion* of the lamentable estate of a thinge, and the insupportable wꝛacke the same is like to fall into, is also of wonderfull effect, and bygeth many times, so much as what moze may not be requyred

Æmulation

in any matter. What vehemencie also carryeth *Æmulation*? The force whereof is gathered of Enuie, (not that sluggish and execrable malice, which when it selfe is no wayes able to performe anye thing worthelp. snatcheth and continuallye gnaweth at the desertes of others) but that generous and noble kind, which sage *Nature* her selfe hath insinuate in our mindes, emulating by a feruent desire to compasse, or possibly to goe beyond what mightely, by others hath beene performed.

Expectation

*Expectation* is not the least of the rest, the double force wherof, effecteth hereunto mightely, as in the actions we take in hand, to consider how much standeth vs vpon, zealously and happely there in to proceed: in asmuch as we haue enemies as well as friendes that are lookers on, wherein we shall frustrate the hateful desire of the one, who seriously doe awaite the worst successe to all our enterprises, and satisfie the courteous intendment of the other, vnto whom (not to haue good successe) should be most intollerable and greiuous.

Examples.

Examples likewise, whose authoritie is most weighty herein, are greatly to be preferred, by meanes whereof we do vpon sufficient and grounded warrant of liking, diligently commend, what certayne is to be followed.

Obtestation  
or entreaty.

Last of all, are *Requestes* and earnest intreaties, which no doubt do often times beare great sway, especially among honest mindes, prepared euermoze to well doing. The weight hereof is preferred diuersly, as in regard of himselfe to whom we write, of his Parents and auncestours, of the worthines of the thing, or for the commodity thereby likely to ensue, we vehemently beseech at his handes the effectuall performance of that whereunto he is perswaded.

swaded. Thus haue we passed as you see, thoroughout all these partes, the rather to laye open to view all maner of meanes that maye be, adding and furthering to the vse of this present method, the sutes of euery of which, are now to be sorted out into particular examples.

### *An example of an epistle Exhortatory*



Haue many times desired with my self (good cosin) to obtaine some necessary meanes, whereby to manifest the great good will I do owe vnto you, and in some sort or other to giue you to vnderstand, how much and how greatlye I haue tendred those good partes, that manye

Exordium.

times I haue scene and approoued to be in you. And for asmuch as *Fortune* hath denied vnto me the estate, reputation, and wealth, that manye haue gained, and the most doe couet, whereby I can not if I woulde, bestowe vppon you suche riches and treasure as might breed content vnto others: I am determined to impart vnto you, that, which vnto your present condition seemeth moste requisite, and wherewith vse and common experience hath heere tofore inured me, instead of wealth to giue you wordes, instead of golde good, for riches reason, and in lue of liuing, to afforde you a louing and constant hart. And whereas I am informed, that contrary to the expectation of some (who ouer peremptorily haue here tofore deemed of these your young yeares to be laden with loosenes, and led forward by liberty) you haue of your selfe, and of your own motion and free-will, obtayned licence & allowance of your father to goe to *Cambridge*, in minde to giue your self wholly to study, & the sole frutiō of learning.

Paranoma-  
sia.

Narratio.



*Epistles hortatorie.*

Of prayse.

Synonymia.

Andiplos

Of example

ning, whether I shal more commend the motion here-  
of, or the action that therby you haue taken in hande,  
I doe stande in great doubt, in so much as the memory  
of the one can not be for the worthines thereof more  
permanent, then the glorye of the other to your euer-  
lasting commendation approued most excellent. It is  
reported of the mighty *Alexander of Macedon*, that he  
was a king, that he was puissaunt, that he was warlicke,  
that he was famous, that he was a Conqueror, and that  
he subdued the whole worlde, but when he came to  
him-selfe, to the conuincing of his owne appetite, to  
rule reason by the square of right, he became a mea-  
cocke, a Childe, an infant, what should I saye, he was no  
body. How much more greater then he was, had the  
worthy Prince remained, if as in the conquest of sun-  
dry mighty kinges, Regions, and prouinces, so in al o-  
ther thinges tending to the suppression of his owne  
peculiar effects, he had beene no lesse or fully so much  
as *Alexander*. *Scipio*, the most honoured and renomd  
*Scipio* amongst the *Romaines*, for his sundrye great ex-  
ploites done in *Affrica*, surnamed *Affricanus*, we doe  
read, atcheiued manye valiaunt and incomparable vic-  
tories, and were it but that sole battaile which he  
fought (when *Rome* was now at wracke, her nobilitye  
spoyled, and her glorye trode vnder foote, ready almost  
vpon anye reasonable condition to be deliuered into  
the handes of the enemye) in which he then freed his  
Citie, repulsed *Hannibal* by a mightye ouerthrow, and  
thereby daunted so farre forth his pride for euer, as  
expelled from him all hope thence forward, at anye  
time els to become a conqueror: It coulde not other-  
wise be sayde without question, but heerein, yea, in this  
onely action, he deserued eternall memory, but was he  
herein thinke you, & for this onely matter thorough  
out all the prouinces recounted so famous? No assu-  
redly.

## Epistles hortatorie.

redly. It was also his rare & most singular virtues otherwise, that fully perfected & polished the glory thereof. It was also his rare *Temperance, Modestie, Continnence, & Sobrietie*, wherein with wonderfull admiration he exceedinglye flourished, and became extolled aboue all others. This was it, wherein more then *Alexander* he became regarded & famous, the conquestes that by this meanes he daylye made of him-selfe, retourned more glory to *Rome*, more firme faith, and reuerence, then the forcible progression of all other his fatall overthrowes and victories: of so great and wonderfull reputation is *Virtue* to all her followers. This being so, how can I then saye, but in this your action, you haue of your selfe right well begunne, how can I thinke, but aboue many others you haue therin chiefly deserued. Wherin should I augmēt your praise, if not in that you haue hereby so well performed, the force, operation, and effect of all which, hath onely consisted in subduing your owne appetite. Great commendation haue you won I must needes confesse, and more then with common worthines haue you in this action demeaned your self, but (my good cosin) it is not inough to haue well begun in a thinge, without also therein you doe vse perseuerance. *Hannibal* knew well how to subdue, but he knew not how to entertaine his victoryes. As you haue already in this your resolution gotten great good liking, so behoueth both for the preservation of what already won, and to induce a perpetuall encrease to the same, that you doe euer more frequent, and by earnest and zealous prosecution seeke, still to entertaine the fruites thereof. Proceed then a Gods name, and go on, with good luck in your enterprise, the more harder and greater you finde the difficulcie in attayning to virtue, the more vehement shal be your glory, and the more honorable the reputation that thereby

Epiphonema.

Amplificatio

Exhortatio.



*Epistles hortatorie.*Confirma-  
tio.

Hypophora.

Ab æquo.

Praise of his  
auncestors.A necessita-  
te.Of expecta-  
tion.Of Loue.  
Of hate.

Hiperbole.

is pursued. For what hath a man of all that may be left vnto him in this world, wherof to vaunt him-selfe, but the memory of that wherein he hath most worthelye trauailed. The rich reape possessiōs, which when themselves are once passed awaye, are immediatly distributed to others. The pleasures of the world are momentarie, and after we are once dead we perceane them no more. Worship, honor, and dignitie, perisheth euen in the very selfe remembraunce. The reuennewes of the mighty, when life is once fled, are no more to be tendered. Shall we then for a number of fruitles vanities, (the regard wherof doth neuer last longer, then whilst we are in present vse of them) neglect the serch of that which is of all others most permanent? No surely. So behoueth not such as your selfe, that of your auncestors haue had so manye good encouragements, besee-meth not the remembraunce of their excellencies in you alone to be perished. Tis *Virtue* beleue me, that procureth *Fame*, and solie *Fame* that makes men immortal. All other meanes are feeble, as the originall from whence they are deriued is incertaine. At leastwise, it shall many other wayes stande you greatly vpon to continue this course, in so much as by the æmulation of the virtues of others, you shal therevnto be constrained, besides the loue and regard that all men haue borne, and euer doe beare to the remembrance of virtue, the expectation of your entierly fauoring, & careful louing friendes, who with great longing do attend the prosequutiō of your worthines, the ill conceipt, malice and spite that some haue had towards you, whereby to ouerthrow the good opinion of your father, who with greater greedines then wolues themselves, with more enuye then the *Crocodile*, and farre more poyson then the serpent, do lie in waite but only to harken after the newes of your declination, and the dissolued

pur-

purpose of this your good intentiō. Finally my dearest Intreatie.  
and best fauored kinsman, I do adiure you, pray you, &  
as earnestly as I can beseech you, by the very pure, and  
intier loue of virtue, wherof you now shal become par-  
taker, by the immortall Fame therunto only awarded,  
by the care you are bound and ought to haue of your  
selfe, by all the kinred that hath tied vs in affinitie, to-  
gether, by al the lones and possible intreaty that I can,  
you do persist, continue, and remain firme, in this your  
intended purpose. In pursuite whereof, you shall mini-  
ster vnto your friends ioy & comfort, to your enemies  
shame and reproch, to your selfe praise and eternall re-  
gard, and to al sorts of your acquaintance occasion to  
admire you. Preferring many times my care & earnest  
affection towards you, with my manifold greetings  
vnto your good selfe. I do bid you farewell, &c.

Peroration.

**T**he exhortation contained in this letter pursueth not  
any one thing in particular, but *Virtue* in generall, y  
intendment of the writer therein, was to praise the well  
doing of his kinsmā, in abandoning such suspected affects  
as gaue occasion to some (ill fauoring his person) to speak  
largely of his credite, & thereupon to disable him to his fa-  
ther. In which he obserueth this meane, the *Exordium* cō-  
cludeth the liking of him that wrote, & the fauored partes  
that were in his accōpt, concerning the party to whom he  
wrot. Then he explaneth the purpose of his letter by *Nar-  
ration*, & therupon the rather to encourage his wel-doing,  
he commendeth the act, confirming the worthines therof  
by a doble example. Afterward proceedeth againe by am-  
plificatiō of the goodnes, & exhorteth to stability & perse-  
uerance, approuing by many circūstances, the frailty of al  
mundan things, & the sole immortalitie of virtue. Besides,  
by the cōuenience of y matter required, by necessity, exam-  
ple of his predecessors, expectatiō of his friends & enemies,  
loue & hate of either of both, hee preferreth y same. Lastly,  
by

Intendment  
of the last  
letters.Distin-  
guishment  
of the parts.



*Epistle Responsorie.*

Responsory  
Epistles.

by adiuring and intreaty, and therewith comprehendeth a conclusion. Now for because the knowledge of Letters Responsorie, are as needfull to be understood in the particular occasions hereof as anye of the others: I deeme it not amisse, to set downe the aunswere to each of these Epistles as they follow in sequence, that being conferred together in one selfe matter, the disposition therof may the better aunswere the expectation of the Reader.

*A letter Responsorie to the  
same Epistle.*

A modest  
admission of  
praise.



Dicælogia

Excusatio.

Assurance of  
his course  
taken.

HE regarde of your exceeding good-wil, and weight of your aduise and good exhortations (my very good cosin) haue moued me many times to think on you, and to thank you for the same. I take no little comfort of your great good liking of my determination, and that the indeuor therof beareth so forcible allowaunce at your handes, as to reckon the same in so hie and great accompt, as you do. I did I confesse erre a while, but how? as a yong man, I went a stray I grant, but not with perseueraunce, for I reclaimed my selfe ere I fell, and stood vpright, ere by ouermuch weight I slid to far in my purposes, *Errare, est humanum, sed persistere, belluinum*. The course I haue taken, as it was estraunged from the opinion of many: so in the prosecution thereof, I hope to vse such pursuite, as willingly by declination, therein I meane not to become offensive to any. Feare you not sir, the accompt is already set down, for notwithstanding my greene yeares must yet

yet of force continue their note of imbecilitie. This prerogative yet remaineth, that I maye as I liste adapt my opinion to grauitie. You shall (good cosin) doe me a great pleasure, if as I am partaker of your loue and entier affection, so I maye sometimes be partner with you of those exercises and sweet pleasures, wherewith your studie is frequented: I meane that with discourses of yours, you will now and then remember me. The expectation of your good conceipt maye become a great spurre vnto me, the assuraunce whereof let rest I pray you, by note of your letters, wherby you shal often prouoke me. Thus assuring my selfe of that I neuer yet distrusted at your handes, your zeale and fidelitie towards me, I regarde you as faithfull as I haue euer founde you, and so will alwaies accompt of you, &c.

Answer to  
his offer of  
good will.

VVeight of  
his expecta-  
tion.

Conclusion

**T**ouching these Letters of aunswere, there is seldom in them any obseruation at all, whereby to bind them to the vse of those orderly parts, that in all other Epistles are to be followed. For that the matter of euery aunswere dependeth vpon the places of the former direction, wherunto the same is euer more applied, so that vnlesse it be in an Epistle *Defensorie*, which is framed in an aunswere to the accusation of an other, it rarely or neuer admitteth any partes at all: but in that kind, by reason of the sundry argumentes, inferences, confutations, disproofes, and other circumstaunces that therein are to bee alleadged, it beareth the like order of the other Epistles, as in the example thereof shall be hereafter declared. And now let vs see one other example of the same sute, wherein exhortation is giuen to the profitable study of learning.



*Epistles hortatorie.**An example of an epistle Hortatory,  
to the study of learning.**Exordium.**Insinuation.**Propositio.**Ratiocinatio*

It is no little pleasure vnto me, to consider with my selfe my good N. the great trauail, cost, and paine, dayly employed by your dearest beloued parents, to induce vnto you the precious, and of all other most delicate & sweete pleasure of learning: the valew wherof, is without all estimate, and the comfort therein conceiued, in no wise to be comprehended: the louing regarde of whom, & the most lamentable want of the other, whē I do see you either with some ill fauoring aspect, to encline vnto, or with some more then straung or vnused termes to accōpt of, I can not but grieue with my hart, respecting the linck whereby I stand charged to either of you, in so great apparance as I do behold the same. True it is, that you are a Gent, that you are heire appa-  
raunt to large and very great possessions, that you are (for the yeares you beare) of comelye and goodly personage, that you are in all things well accomplished, & euery way as beseemeth: but yet when I behold this fauour, this comelines, these accomplishmentes, & know you to be a Gent. & thinke vpon your large ensuing, reuenewes and possessions, me thinks there should yet be an ornament to all these, and a thing of farre more goodly shew, & more surpassing valew wanting to the same, that might if it were wel entertained, adde more glorie vnto all the others, then the waight of the reste were euer able to purchase. For suppose that all these complements of yours are of large price, & very necessary as they are in deed, and such wherwith the state of  
man

man is greatly beautified, yet are they al but things pertinent vnto the body, by force wherof (setting only our shape aside) we do communicate in euerye thing, with beastes, for with them we liue, we moue, we go, we eat, & enioy the sensual appetite of inward & outward abilities. But by benefit of learning, of knowlege, of skil, we make difference of things, & are only therby in our selues distinguished frō beastes. And if man which is the principal work of god, was frō the beginning a chosen creature, endued aboue any others, & therefore pointed to exceed and go beyond all others, how much the more needful shal it be for euery on, according to such appointment to prefer and put forward the vse of the same. And seeing aswell by the ordinaunce of God as common vse of reason, whereby we are gouerned and led, euery man is induced to propose vnto him-self the exercise of things that are good & honest, and that the same also among these, which maketh a man nearest to his creator in perfection, is of all others the most to be desired: how much auailable thē and important is it, to euerye man to be frequented with learning, the vse wherof freeth him of cōmon ignoraunce, and maketh him capable of the hie & lofty misteries. And if in any study whatsoeuer the reputation of honest & good is to be sought for, what I pray you thē learning, may be adiudged more honest, which hauing with it a certain kind of deuine and sacred original, hath frō the beginning of the world, bene with al men in greatest price & estimation. What may be deemed more honest, then that which from very asses and blockes, and (if it were lawful so to say) from brute men and beasts also themselves maketh difference, and without the which, there were left vnto vs frō such, no place at all of distinguishment. What then that can be saide to be more honest, which draweth a man vp to the deuine contemplatiō of the sacred maiestye, to the knowledge of the hie

4

and

Incrementum.

Comparatio

Confirmatio

Of honest.

Correctio



*Places of exhortation.*Of necessa-  
rie.Theworthi-  
nes.The neces-  
sitie.

Occupatio.

Confutatio.

and heauenly thinges of worthy and imminent virtues, and being sequestred by the want whereof he becometh no other wise then as a hogge, still groueling on the earth, searching onely wherewith to fill his bellye, neglecting in the meane time the expectation or regarde of anye other statelie or eternall soueraigntie. Now therefore if the vse of learning, as the thinge of greatest accompt and most worthy, is here set downe to be so generallye, comended to all sorts of men, how much more consonant and agreeing is it then to the reputation of a Gentleman, who by what distaunce so euer he is measured in capacitie, mind, order, state and gouernment from anye other common or ordinarye person, by so much the more ought he in all endeuors to aspire and seeke to goe beyonde them. For where as all other men in their seuerall vocations are for the most part, and thereby as it were withdrawne from the speciall notice and eye-marke of all publique administration and gouernment, the Gentl. contrarywise the more worthy and noble that he is in callinge, the more nearer he is to aduancement, which by nothing so much as learning is and ought to be preferred. And to say the truth, what profitable member can he be in such a place, whose ignoraunce is farre greater then his wit, and whose knowledge is lesse then the leaste of that, whereof he ought to take notice and experience. And seeing learning is of all other things a store-house so plenty and precious, as whereof the wise man maketh his treasure, the poore man his riches, and the wealthy one his pastime and pleasure, shall the Gentl. who in all other things by nature striueth to be excellent, be in the greatest action of all others so carelesse and negligent. Omitting that you will here alleadge the tediousnes of studye, and a certaine impossibilitie almost to attaine thervnto, I must answere vnto you againe

gaine that this cometh not of the labor thereof, which  
to those that willingly aspire vnto the delicate taste of  
the same, yeeldeth great facility with pleasure to be re-  
ceiued: but of a slouthful & sluggish endeuer & dispo-  
sitiō. Far be it therefore good sir, that you being a gen- *Exhortatio.*  
tleman in all other things so towardsly, and the sonne  
of such a one as you are, shoulde with the touche of so *Prayse of*  
great a blemish, be so thoroughly stayned. So worthie *the person.*  
a discent as whereof you are deriued such infancie and  
childehood wherein so exquisitely you haue ben tray- *Loue.*  
ned, so great loue, and charge of parentes where-  
with you may be animated, doe inuite you farre other-  
wise, and to a more excellent purpose. Let the sweete  
and vnapprooued delight thereof prouoke you, the *Delight.*  
prayse and commendation solie to vertue appropriate  
and belonging, once pricke you forward, the honour *Honour.*  
and aduancementes thereby continuallye pursued.  
And if none of all these preuaile, yet the riches and re- *Profite.*  
wards farre greater the anie earthly treasure, which are  
therunto incidēt, Think of the worthines of those who *Example.*  
by howe muche the more noble they were in byrthe,  
by so muche the more zealously they haue trauayled,  
not shunning any labor, sweat, tediousnes, skorning, yea  
bondage it selfe, whereby to compasse vnto themselues  
the glory and rewardes annexed to the dignitie hereof  
And if no other remembraunce may bee sufficient to  
stablish you, regard yet your liuing father, and grand-  
father, the one of whome neglecting his ease and quy-  
et at home trauayled all Fraunce, Germanie, and Italie  
to the intent to attayne vnto the greatnesse of that  
whereunto you are so hardly perswaded. Neither think  
I that you in whom all other good actions do so plen-  
tifully flowe, will herein alone with a little labour bee  
terrified: wherefore my good N. I leftsoones entreate *Epilogus.*  
you againe and againe, by all the loue you haue ought  
to



*Epistles hortatorie.*

to your name, fame, parentage and stocke, and by all the expectation that in them or any of them, is of your happinesse conceiued, you wil proceed in thys purpose: the weight whereof besides the commoditie and pleasure redounding to her selfe, shall vnto your parentes & al others returne most comfortable and pleasing. Al which, recommending to your courteous & gentle disposition, I do herewith take my leaue. &c.

Learning a  
thing preci-  
ous.

Places of  
exhortation

**I**n this epistle *exordiu*, is by *Insinuation* wherein he couerly slideth into *commendatio* of learning, the worthines & necessitie therof, the rather to win the party vnto the fauoring of *h* same. This *Insinuation* is vsed (as in this place) when we do suppose that *h* thing we intend to write of, or to persuaide, is not so far forth liked as it might be, & according as it doth deserue at *h* hands of him to whom we write. For which cause, we do first couerly induce the necessitie, to manifest that without reason, the matter is not deemed worthy. And soasmuch as *Learning* of it self, is a thing so precious & excellent, as wherof the praise is infinite, & the argumeent therof wout compasse, it admitteth by such occasion the more greater circumstances, wherein largely but not fully, the worthines therof may be described. Al places of proof therfore are herein vsed, in declaration wherof, *h* order participateth with the places *Descriptive* before remembred, as in many like examples it commonly falleth out to be oftentimes frequented. For in the distinguishment of the particularities therof, the circumstances are deliuered of *Honest, profitable, necessary, not difficult, or easie*. The places of exhortation are by the worthinesse, goodnesse, loue, profite, pleasure, delight, honour, example, and intreatie. And here is to be noted, *h* where this *Hortatorie* kind for the vehemencie therof doth carry in it many tymes a certain manner of reprehension, diffidence, or mistrustful enioyning of the party to whome it passeth, and that the disposition and carelesnesse of some sortes of men are such, and so hauie as they wil scarce permit any admonishment, direction, or exhortation

exhortation at all: it shall for the lenifying hereof, be requisite to entertaine with our selues, this one speciall regard, that in writing to such persons, we do endeavour by many reasons to qualifie the sharpnesse hereof, and by a contrary course to deale with them. And for that an honest and laudable opinion of euery ones actions, seemeth by manifestation and deliuerie thereof vnto the partie, to induce most credence, and that there is no man liuing, of so peruerse and bad accompt, but he desireth at least, and reioyseth to be well deemed of in accompt among the best, it shall herein principally appertaine, that wee doe rather frame supposals of such mens willingnesse, then quite to condemne them by any note of negligence. As for example we may affirme, that not, for that wee deeme him slowe or not prompt inough to such things as wee require, we doe excite such a one to well doing, but as it were calcar, ad-dere currenti: we put forward his readinesse by our persuasions and entreatie perforce the same. Or otherwise, that we speak not to such a one, that our exhortation could preuaile aboue y, wherein long since he hath shewed himself to be a dealer, and therunto most willing, but rather to manifest the reioycing we do therein conceiue, & the glad expectation we haue of his farther continuance. Or thus, y he will pardon those exhortations, which not so muche for the weight of theselues, as y liking we receiue of his vertue, we haue suggested, some wherof more of plenty, then necessitie are fallen from our pen, whereby we confesse by such cullour to egg him forward, who rather needeth a bzible then a spurr in pursute of the same. The applications hereof may no doubt, be of great force in the selfe will of a number, who eyther by the supposed expectation, that they imagined men do conceiue of them, or by the weight of the greatest reason laid down to their view, may be induced to many things. For suppose y a matter *exhortatory* herein so stood, as therby in discourse of liberality to induce a gent. of great possessions, and very good discent to impart some pittance

Mitigation  
of exhorta-  
tion.



*Places of exhortation.*

pittauce of that wealth whiche hee might well spare, to cause of a common wealth or contribution for the poore, were it amisse (hauing both by the prayse, goodnesse, and worthinesse of the act, and by example of some others, put him in minde of the well deservings thereby attayned) to suggest some inclination of his own vnto the same, either by a surmised report to be deliuered of him, or by likelihood, or by some demonstration, how farre of so euer the veritie thereof do appeare to aunswere the matter: Merely it seemeth vnto me, that if there shoulde be any sparke at all of good condition resident in such a one, hee might by like degrees be drawne to some affectation therein. And insomuch as the course hereof is not many times vnfrequented. I will shew you a like example, wherein a gentleman of some accompt is in the selfe same maner induced to the regard of a neere kinsman of his owne remaining in London, to whome his allowance was so short and skant, and the feare of the other to displease his graundfather so great, as by sorrow thereof it had like to haue cost him his life, and this was the maner of the same.

*An Epistle Hortatorie wherein the  
vehemencie of Exhortation is lenified, by a  
more gentle or submissiue kinde  
of deliuerie.*

Exordium.



Ir I doe not knowe whether by the great affection I doe beare vnto you and yours, or by some straunger motion of my selfe, friendly wishing to all men, or perchaunce supposing it a percell of my duety charitable to exhorte, or what other cause  
you

you may deeme that moueth me in sort following to take vpon me to write to you, Neuerthelesse intending sufficiently of your courtesie, I haue thought mee in the behalfe of the young Gentleman your sonne, whome with much ado I haue entreated home to my house lying there very sickly, both in respect of his sicknesse, and for the better remedie thereof hereby to become a meane vnto you. And albeit (such is his gentle condition) as from his own mouth I cannot gather the occasion, yet is not the surmise thereof vsuspected of others, nor my selfe by many circumstances am ignoraunt from whence the originall doth proceede. For the better opening whereof, it shall not be amisse to call in question his owne estate, what you are vnto him present, and what in tyme to come, you both may, and (in respect of nature) wil, or ought to become vnto him, Principally therefore touching his own state, it is yet greene, weake and almost of no force, and by abilitye so much the lesse, by howe much the more hee hath fundry occasions to be endamaged, namely by reason of his sutes in law and otherwise, Next drawing to your selfe, you are his Graundfather; the onely patron of his succession, and the principall parte from whence the full remainder of his ioy, comfort and happy quiet is drawne to be reposed. Lastly, you are in present vnto him a seuerer gouernour, and a districte commaunder: In time to come both of your selfe and his good inclination encouraging you, may and shall be a resolute and settled foundation, wherenpon the life following which it pleaseth God to lend him, shall more substantially, and with greater maintenance be led and continued. And albeit in all present actions and things afterward to be hoped, I may not finde meanes to commend your grauitie, who vpon great wisdom, auntiet experience, and perfect prooffe, doe best knowe what

Narratio.

Propositio.

Praise of  
the person.



*Epistles hortatorie.*

Lenifying  
the exhortation.

what be seemeth the education of those, whom fatherly care chiefly concerneth, yet because the conditions of the sonne, are nothing such as craueth so hard looking to, and that you may not be *nimis durus & perquam seuerus pater*: such as in *Terence Adelphus* is alleadged, that would induce an ill disposed sonne *clauso patre*, and as it were in secrete, to doe many enormities, not so much as the sound wherof, should perchaunce euer attaine the curious searche of his fathers hearkening. I would be thus bold to say vnto you, that being frequented with so milde a condition as is in your sonne, in whome no ill disposition is found at all, you should so farre forth, yea in all outward shew and common actions (being at this state and at these yeares as he is) become such vnto him, as of whome hee might presume, be bould to vaunt, and the worlde to take notice and accompt of, seeing that libertie neuer turneth to loosenesse, that by nature is charged with so many vertuous directions.

Ab exemplo

Leauing prophane authorities and morall argumentes, doe wee not see that in the holye people of God, the seed of Israel, old *Iacob* himself, hauing happily transported his old age, to see the blessed succession of *Ioseph*, how louingly he reioyced vpon them, beeing the children of his youngest sonne, and accordyng to theyr vertues, as bred of his owne loynes, tendred and blessed them. What made *Dauid* hauing constrayned the rest of his children (whose liues he knew) from hys infancy, and aboue al other, to nourish *Solomon*, and to edopt vnto him, hys princely seate in succession, but vertue that followed hym? What made manye good menne besides, whose examples are innumerable, to geue libertie to some of theyr of-spring and seuerelie to correcte others, but the contrarie suppose, conceiued in eyther of them? But what? doe I inferre here-

hereuppon, that to your pupill, you are not a lo-  
Parent? no, for that I knowe the contrarye. What  
then doe I complayne of, woulde you knowe? For-  
sooth for that thys loue of yours, is mixed wyth too  
much seueritye, you keepe hym too shorte, you  
restrayne hym too muche. What though, when God  
shall call you hence, you leaue hym in succession,  
you mean to do wel and more besides, is that inough?  
when hee hathe by sute in lawe, whereunto, you  
haue put him forward, endaugered hymselfe, spent  
the greatest part of hys lyttle, is crossed wyth ma-  
nie euill practises, martyred with a thousande cares,  
defectes, and wantes, and hathe thereunto, little or  
almost no reliefe, supplye or good encouragement,  
but perchaunce harde lookes, and euill opinion of  
some, who in respecte of nature, ought to be more  
friendly vnto hym besides your selfe, is it marieyle  
if hee be sicke beeyng thus wearyed, so greeued, and  
in suche sorte turmoyled?

Expositio-  
tio.

I doe promise you Sir, it greeneth me to see it, and  
that I haue so muche cause to reporte it (supposing  
your owne condition to be flexible inough towardes  
hym, if it be not peruerterd) I doe thinke if redresse  
bee not geuen, and that he haue present comforte,  
assistaunce, and good encouragement at your hands,  
hee will not be long liued.

Occupatio.

Be therefore (good sir) fauourable to your owne, in  
respect of your selfe, and that you are the originall: he  
is not his fathers but your childe, you ought, you  
muste, you are bounde to tender hym, to furnishe  
hym, to care for hym. Needefull is it, you doe now  
call to remembraunce, he is no more an infant, but  
at mans estate, whome you haue brought vppe to  
your likyng, ordered for your likeyng, and bestow-  
ed at your likyng, because as all menne coniectured  
you

Incremen-  
tum.



*Epistles hortatorie.*Amplifica-  
tio.

Epilogus.

you made him your liking; by reason whereof you can not nor may in any sorte withdraw or call back, what you haue before determined. Nature, deuine and humane lawes, common custome and societie, do hereunto perswade you, vrge you, nay compell you. Behooueth not, you suffer that gouernment, for which you are knowne to be wise, herein alone to be blemished. But what doe I inferre thus much vnto you, who (farr better then my selfe) doe knowe what becometh you? Certes sir, not for that I doubt therof, but because the care I haue of the action, maketh me more zealous hereof. The long notice I haue had and estimate, I retayne of your acquaintance, the reputation of your selfe, and absolute expectation of the young gentleman, haue thus farre incited me, wherein if I haue proceeded farther then I ought, thinke that it is in respect of the great good will I haue ought. In the acknowledgement wherof, praying al that possibly may be intreated at your handes for your sonne I doe right heartily bid you farewell, this of &c.

**H**erein do you see the order of the other *Epistles* in some sorte qualified, wherein presumptions and arguments of a louing care, are for the more facilitie of the exhortation in many places suggested. Neyther is the deliuerie so vehement, or exprest with so many circumstances as are the other, because the reputation of the party to whom it passed, and the declining matter of his aged yeares somewhat bent to selfe opinion (managed by others liking) would not admit it. The matter hereof wrought yet so naturall a regard in the old man, as limiting his accustomed seueritie being before time without measure, hee was contented euer after ward, with more fatherly acceptance to entertayne his sonne in al manner of occasions, as may something appeare by an aunswere hereunto returned,

turned, the effect wherof I haue collected into this forme following, the rather for the orderly setting forth of the same, remembryng that, whatsoeuer heerein to be deliuered, by the name of a letter, supplieth y<sup>e</sup> roome of an example of president, which importeth somewhat therein to be followed. And in y<sup>e</sup> I shal many times hereafter according to the course of the matter, bee heerein occasioned to put down diuers *Epistles Responsorie*, as occasions may serue for presidentes. I thinke it not impertinent if in this place I do somewhat inserte concerning some obseruations in the same. Euery *Responsoy Epistle* therefore, because it chiefly dependeth of the partes of a former letter, requireth this consideration to be had in y<sup>e</sup> framing therof, that it do fully answer euery point of the Epistle wherunto it is appointed. That therein aboue al other things we indeuour to auoyd al tedious rehearsals (the preuious affectation wherof is so vnpleasant and burthensome vnto the reader, as nothing more intollerable) for y<sup>e</sup> I haue seene the letters of some, who to euery point wherunto they haue bin charged to certifie, or make answer, haue repeted y<sup>e</sup> particularities *verbatim* of al the former letter, and therewith haue made such a *hotch-potch* as hath bin inough for two dayes together to clog any mans conceit, & that with very slender recreation. The custome hereof is too too il. But if necessitie so requireth y<sup>e</sup> there must be some rehearsal made, let it remain for a direction to those y<sup>e</sup> wil endeuour to write wel, that they study to gather but the principall matter therein, and the effectes thereof so brievely and closely to compact together, as y<sup>e</sup> no length of the letter may therein appeare. Which done, we shal by degrees passe forward from point to point, & return euery thing as occasion ministreth. And if any other matter fall out of new to be deliuered, it shall not be il in such kind of answers, somtimes to haue y<sup>e</sup> same inserted. Thus much haue I thought good to lay down for the respects hereof. And now to y<sup>e</sup> answer of the last letter.

Notes in  
Epistles Res-  
ponsorie.

Briefe repi-  
titions.



*Epistles Responsorie.*

¶ *A Letter Responsorie to the Epistle before going.*



Ir I haue wel conceiued of your letter sent vnto me in the behalfe of my sonne. T. and doe take verye kindly whatsoeuer therin with good affection you haue so plentifully tendred, I am very sorie to heare of hys sicknesse, and doe thanke you manye tymes for your louing conceit towards him and vs, in that you haue bequeathed for our sakes his carefull attendance to your own looking to, the courtesie whereof, shal neither by my self, nor by any other his neere friends be at any time forgotten. In signe that your good counsel hath preuailed with me, and that the weight of your wordes haue bene of force vnto me, I haue sent him a letter heerein closed & ten pound in mony, by this bearer, which I pray you of all loues see disbursed to his vses. You shall also so much intend of me, as in my name to comfort him, & assure him hereafter (vpon his no worse desert) of good expectation from me. For such farther charge as you haue bin at with him I leaue to my self in as ample maner as I may to see requited. In the weight wherof, I doe pray you to bee ascertained that you shall finde of me suche a one, who will not fayle to hys vttermost to stand assured towards you. Because the vacation is now long, I hold it not amisse if vpon hys safe recouerie, my sonne doe come downe into the countrey, the better to recreate his wearied conceites from his former melancholie. I haue appoynted my man to attend him a while that returning back againe, hee may bring

bring vnto me, the more certaine and assured notes of hys safetie. Not holding my selfe ill bestede to remaine charged to one so courteous as your selfe: I giue you to the protection of the almightie, and my selfe to a speedie requitall, L, this of &c.

**T**hese examples for this *Hortatorie* kinde might here seeme to suffice, wherein by the varietie in them contained scope is giuen sufficient, for anye reasonable imitation to be gathered. And were it not that there is yet one subiect behinde, whereunto (of some especiall lyking that I haue to the matter therof) I am most affectionate, I coulde herewith content my selfe without wading anye farther. But insomuch as the same is but my labour, to pen it, and the deliuey therof may also make the example the more plentifull, I will indeuour to put it forwarde among the rest, the effect being as followeth.

*An other example Hortatorie wherein an honourable Gentleman is egged forwards in the professed of Armes, and seruice of his Prince and Countrey.*



It hence the time of my little abode heere in London beeing scarce fortie dayes, vnderstanding of the beeing in towne of my La. your mother, I repayred thereupon to her presence to visit her: there did I receiue notice of your being in Ireland, & that vpo your honorable behavior & good seruice there done, the L. D. did not only

*Narratio*

testifie



*Epistles hortatorie.*

testifie the same by his owne hand-writing vnto diuers of the priue Counsell, but also in especiall letters besides commended the weight thereof, vnto the regard of her most excellent Maiestie.

*Proposio.*

I did not a little reioyce to see that in suche young yeares wherein commonly falleth out a contempt of all excellencies, and fantasticall desire of counterfeite vanities, you could (besides the common trade and custome of the worlde) addicte your selfe wholly vnto so weightie and honourable an exercise, as by laborious trauell in the seruice and honour of your Prince, and country, to put forward your selfe so timely. Credit me it is not a little pleasing vnto mee to thinke thereon, neyther standeth my affection so slender vnto your fathers off-spring, but that I must euer hold the reputation of their well doing an aduancement to my imaginations, and the sound of their good successe the very hermony of mine inward soule.

Longanimie  
per-  
formeth the  
excellencie  
of vertue.

It is no new thing I confesse, to see in these dayes a gentleman honourably discended as your selfe, and of like worthie education, to attaine vnto learning, to become practised in armes, to put forward themselves in seruice, but to continue with resolution to performe it with labour, to atchieue it with vallor, to beare it with honour, here is the excellencie, this is the rarenesse, hence springeth the noueltie.

Vertue hath  
three en-  
trances.

*Vertue* retayning yet her auntient Maiestie, though not pursued as in olde time, with such woonted vehemencie, hath three entrances, leading directly vnto her bewtiful passage, by the ports wherof, whosouer is desirous to attayn her in her purest and most glorious estate, must of necessitie enter. First *Fortitude*, wherby he must be enabled to endure whatsoeuer labor & trauel to be imposed, accounting nothing difficult, to the end and sweet reward wherof her excellency is appropriate

Next

Next *Magnanimitie*, whiche by a vehement and hawtie desire, reacheth vnto things most excellent and of hiest and stateliest value, not regarding the hard tough and maine force of the passage, with what pursuit so euer it must be followed, so be it by such meanes it may be wonne, and the glory thereunto due, may at last be attained: the reach whereof, tending to the last ende and scope of all his determinations, sweetneth all maner of trauell, and induceth therewithall a contempt of what soeuer lesse valued or hindering, to the worthinesse of the same. Then *Longanimitie*, enhabling by great constancie with rare and accustomed patience, to awaite and endure the end, neuer giuing ouer vpon whatsoever assaultes, till the determined scope be by all kinde of industrie fully and perfectly furnished.

For this cause, the most renowned part of *Vertue* is Confirmed to be excellent, for that many do contemplate her a farre off, but fewe or none at all doe almost come so nigh her as perfectly to see and discerne her, insomuch as some nothing regarding the singularitie of that, whose sweetnes they neuer tasted of become forceles of the pursuit of so deuine an excellencie, and some other sauoring a little the deintines therof, yet ouerreached with the tediousnesse of the enterprise, and hindered by the opposition of a thousand vanities, are so astonished in the first onset, as beeing therewith overcome, doe by and by giue over their purposes.

Now therefore my C. if you will be a right fauourer of *Vertue* in deede, it behoueth that by these possibilities you doe (as a faithfull regarder of her deuine and sacred essence) onely seeke to pursue her, & that with such and none other respects, and to no other ende and purpose, but for the sole fruition of her stateli and immortall deitie.

Adhortatio.

The time now calleth you forth, your Country, and



*Epistle hortatorie.*

Exhortati-  
ons mixed  
with prayse.

soyle wherein you were borne and nourished inuiteth you, your praise already gotten, and hope of renowne euer after to followe, perswadeth you, the honour of your house and parentage constraineth you, yea e- uery of these solie and altogether doe ioyntly exhort and commaund you, that becomming the selfe same, you vowed and they long since haue lookt for, you doe now shew your selfe such as was promised, and wherein the expectation first conceiued of you, may in no wise be frustrated.

Prayse of  
the action  
as honesto.

Consider I pray you, that the reward of *Vertue* is *Honor*, the guerdon of *Honor*, *Fame*, the scope of *Fame*, *E- ternitie*, the seate of *Eternitie* immortall & euerlasting glory. In liuing in the seruice of your Prince and Coun- try, the profession you haue taken in hand is honoura- ble, the charge honorable, the purpose honorable, and th'end and successe thereof must needs be honourable, behoueth then that your continuance therein and your owne desertes be also deemed honourable.

Abzquo  
necessario.

Thinke when you tooke vpon you to beare Armes, you then receiued the first cognizance of *Vertue*, you were entertained with *Honor*, you became apprentice to *Fame*, and it was assured (that being with loyaltie de- meaned) you should at length receiue reward of euer flourishing glory: It is belecue me no smal matter, that being a perticuler member, you are put forth as a pil- ler, vpon the proppe whereof reposeth one part of the weight of a comon weale, that the ioies of your whole country are fixed vpon your well doing, that in pursuit hereof a mans priuate cause is not his own, (the secret reuenge wherof may happily turn to an infamed mis- chiefe) but the cause of the *Common good*, the publicke matter of all, and that whereof the scope is of all o- thers most sacred and honoured.

Being entertained in sorte as you are, you shoulde  
highly

highly wrong the opinion of a great many, in drawing backe from that, wherein you haue beene alreadie so worthely behoued, and in becomming lesse then that whereunto in your very cradle you were at the beginning so principally ordained, for vnseemly were it that you shoulde not haue beene hereunto at the first committed, vnlawfull not to haue persisted, and dishonorable (in due sort) not to see it accomplished.

Proceede then my C. in that wherunto your vertue your parentage, your soyle, and your fidelitie haue called you, thinke what how much and how greatly it importeth you, that hauing had so many of your stately ancestors since their first original, that haue bene deemed so worthy, it fitteth not your self alone in (so important actions, concerning especially the honour of your Prince and country) shoulde bee found otherwise then equall vnto them in the highest qualitie. So and in such maner, and by such kind of meanes haue the most auntient & renowned worthies of the world become termed honored, and mightie. So *Epaminondas* and *Alcibiades* among the *Grecians*, *Æmilius Paulus*, *Fabij* and *Scipiones* amongst the *Romaines*, haue bin deemed most stately. For such cause the actes of your predeceffours and nobilitie of your deceased father haue bene registred with the most worthie. O so sweetly might sound from out his breathing ghost vnto your liuing care, that excellent verse of *Virgill*.

A genere.

Ab exemplo

A patre.

*Disce puer virtutem ex me verumque laborem,  
Fortunam ex alijs.*

Learne vertue (Childe) of me and labours true,  
But Fortunes chaunce, from others doe pursue.

The signification whereof, what other thing may it els importe, but that betweene them who beeyng



*Epistles hortatorie.*A spe &  
metu.

Occupatio.

Epilogus.

neuer eternised by any memorable action, hauing confounded theyr death with obscuritie, and such as neuer were borne, there resteth in maner no difference at al.

*Ardua virtutis est via.* Tis labours force that maketh way vnto *Vertue*, great matters vnto the furtheraunce of her are but easie, the meaner trifles, the lowest, of no value. To ouercome others by vertue is a thing moste honorable, but in pursuit therof to be conuincied of any other, is a thing moste vituperable. You are nowe brought by *Fortune* vnto a district passage, whereby of necessitie you must either by reputation of most excelling worthines finish the iourny, or recreant & discomfited, confesse the vtmost of your imbecilitie. But what doe I conferre vnto your view, the notes of such and so many doubtles and hazardes, knowing a minde insinuate in your selfe by nature, that could neuer so muche as thinke or imagine of thinges contemptible, or of anie vile or seruile qualitie at all? truely for no worse meane, nor to any other end or purpose, but thereby to egge you forward by all kinde of possibilities, to th'increase of your highest worthinesse, that by howe muche the more you shall goe about to exceede any others, by so much the more greater you may bee commended and extolled aboue all others.

Ease and securitie, are two pernicious ennemies of euer flourishing glory, the industry wherof, preuenteth yet all circumuention, which either by slouth or negligence may be imposed: the victory hereof is not any others, but your own, nor the honor to any other appertaining but vnto your self. Be therefore such in cōtinuance, as may fully be answerable to ech part of your nobleassee, and God who is the creatour of all things, and fauourer of ech statelie accident, blesse your endeouours with the sustentation of *Vertue*, whiche is euer permanent, At, B. this of &c.

Unneces.

**V**necessary were it to make further declaration of the order of this Epistle, then hath beene already said of the others, for that the generall places hereof, are no more then were deriued from the former examples. One-ly I must note, that heerein is no *Exordium* at all. But the *Narration* is the foremost induction to the matter of the Epistle, as the learner maye finde out by quocation of the margent. And now will we turne our selues vnto the next sort of this *Deliberative* kind, which falleth out to be *Dehortatorie*. The nature whereof, is by all forcible arguments that maye be induced, to dehozt and with-draw from any matter offensive, or that may be counted euill.

The places *Hortatorie*, were as you saw drawn from the qualities of praise, fortified in diuers sortes, as of the *Person*, of the *Action*, or of the *Thing* it selfe, vnder which was comprehended what might be called *Honestum*. Now these contrary wise, are enforced by the kinde of dispraise, or discomendation of that which we dehozt from, be it in the *Person*, *Action* or *Thing*, and is deriued from *Inhonestum*. In the matter hereof, it is tollerable, by all sortes of argumentes that may be, to infer and object any thing, to the diminution or defacing of that which we go about to impugne, as for example, if I should dehozt a man from rebellion or infidelitie towardes his country. I will touching the action, shew how vnnaturall the cause is he taketh in hand, being against his native soyle. how horrible, by laying out the greatnes of the offence: How vniust, in respect that it is against his alleageaunce to his Prince: How impious, in that it retaineth no piety, turneth to the disturbance of a quiet state, and breedeth the subuersion of all peaceable gouernment. How insufferable, by reason that good and holesome lawes are thereby infringed, all sortes of honest and good men wronged, and consequentely the common-wealth by such meanes topsie turuie turned.



*Epistles hortatorie.*

Touching the Person, if in him there hath bene at any time repuced *Wisedome*, that might be alleadged, I will affirme it to be *Follie*, his *Fortitude* I will diuert to *Temeritie*, his *Moderation* to *Crueltie*, his *Bolnes* to *Arrogancie*, his *Haughtines* to *Pride*, his *Libertie* to *Loosenes*, his *Liking* to *Lewdnes*, and finally whatsoeuer other good part of *Virtue* in him, to the worse and contrary qualitie, as he that by so bad an endeour, hath ouerthrowne what otherwise might in him be els deemed praise worthy.

For the demonstration of these, all necessary circumstances maye be implied, whether to the aduancement of the opposite good, or condemnation of the present euill, be it by argument, likelihood, comparison or example, or by any otherwaies or meanes whatsoeuer. And for that in the last Epistle, the exhortation thereof tended something to the putting forward of a valiaunt noble Gent. in the most honourable part of his progression, consisting in his faithfull and loyall seruice toward his Prince and countrie. This *Dehortatorie* therefore shall now in like maner bee, to pull backe and with-draw an other from a pretended matter, of iniurie, infidelitie, or faithlesse dealing, by him to be perpetrated to or against his countrie, whose seuerall effects shall be accordingly suted into these particularities ensuing.

*An example of an epistle Dehortatory,*  
 wherein a noble Gent. is withdrawen  
 from infidelitie or rebellion.

Exordium.



I good G. my faithfull louing country man and dearest of accompl (whilom all and either of these vnto me, so be it the frowning heauens and despitefull wicked fate, had not once harbored the contrarye) what shall

shall I write vnto thee, or by what termes may I now salute thee. Erst wonted were my letters to pursue thee careles in anye cost, and familiarlye and boldlye to regard thee, now blushing at thy vncouth hap, and carefull of thy carelesse vsage, they can not without grieffe approach thee, nor once without sorrow intentiuely behold thee.

Alas my G, what fury hath led thee, what madnes hath bewitched thee, what hatefull destinie hath pursued thee, that being such as thou wert, on whom nature and the heauens as it seemed had powred al their gifts most plentifully, thou wouldest yet be led to deface so many parts of excellency, with one hatefull, ignominious and shamefull blot, of so shameles, wicked, and most heynous trecherie. Propositiō

Didest thou for this cause take vpon thee profession of armes, to become iniurious to thy countrye, to bereaue men of their patrimonye, to be a destroyer of vnitie, a patterne of infidelitie, the dishonour of thy family, and consequently to thy selfe and dearest soile, a professed and open enemye? Ah happye in all other thinges but in this sole enterprise, in the brochinge whereof thou wast put forward to be made onely unhappy, behoueth with such ingratitude to reward the first fawtor of thy familye? Was this the ende of thy byrth, thy parentes education, thy estate, thy wealth, thy possibilitie, to become a traitor to thy prince, and a rebell to thy country? No no, my G. vilde and too ill beseeming is the drift that hath so ouer-taken thee, and ignoraunt was hee of that became thee, that firste therevnto perswaded thee. Distributiō

When thou liest armed in the feildes, and (mustering thy ranckes in the daye time) beholdest and lookest round about thy country, thinkest thou not then Prosopopeia  
with



*Epistles hortatorie.*

with thy selfe, in this soyle was I borne, within this land lyeth my patrimonie, here had I first sucke, and si- then haue the fruites therof nourished me, and could I then become so farre ingratefull and vnkinde, as for all these benefites to destroye thee? Not so, nor in such maner haue the virtuous in the field beene accompted so worthye, not for this cause or in suche actions, haue men beene sayde to beare them-selues honourable. *Coroliannus*, thou wast conuincd by the veiw of thy Ci- tie and mothers entreatie, and shall I vnhappy man for all this, persist in this cruelty.

Confirmation

Epiphone-  
ma.

Comparatio

Mutius Seq-  
uola.

Iustly and by great occasion credite me, mightest thou thus complaine of so great an iniurie, and all this beeing so true, as nothing more true: can it be sayde that in prosecuting the same, thou maist be freed from infamy? What I pray thee hath made men famous, and canonized their memory, was it not their munificence and valiaunt demerites in and towardes their coun- trye? For in what one thing are we more likened vnto God him-selfe, then in the worthines of our mindes, the conclusions whereof, ought they at any time to be stained with such hatefull obloquie? The Assie runneth thorough fire for the safegard of her issue, and shal the valiant man become negligent to the aide of his coun- try? How farre more waightely then shall he be accu- sed, who not onelye giueth no ayde at all to his coun- try, but also is therevnto a confederate and most cruell enemy? How carelesse are such men of their fame, and how vnlike of all others to those memorable wor- thies, the precious regarde whereof, vnto them hath beene suche, as then goods, possessions, riches, king- domes, yea life it selfe hath beene helde moſte dearest. Peruse but the auntient historyes of *Rome*, and looke there, of *Mutius Scauola*, the most inuincible *Romaine*, with what confidence went he folie into the tent of *Porſenna*

*Epistle debortatorie.*

*Porfenna* his and their countries capitall enemye, with intent onely to destroy him. The good *Furius Camillus*, *Furius Camillus*, who after many high and honourable seruices by him don to the common-wealth of *Rome*, was by his own Citizens vniustly banished, how farre off was he think you, from this your opinion? For the *Galles* whome before he had expulsed, hauinge in the time of this his banishment assieged the Citie of *Rome*, and beeing then very likely to haue distressed the same, in somuch as they had already forraged, burnt, and destroyed the whole country round about, he more sorrowful at the likely ruine of his Citie, then grieved at his own proper banishment, (moued therevnto of verye pietie and loue to his natie soyle and country) entred counsell with the *Ardeats*, and by his wisedome, pollicie and great manhoode so perswaded those people, that in feare of their owne mishap, they were content to leuie a mighty armye vnder his conduct, wherewith he not onely put backe the enemy, but therewith so mightely pursued them, as by such meanes he vtterly freed and set at libertie his dearest beloued Citie and countrye. What need we search abroad for such forraine examples, and why draw we not rather home into our owne soyle of England? What Cronicle shall euer remayne, or what english historye shall be euer extant, that shall not euerlastinglye report, the deserued fame of that right worthy and very noble act in deed, of Sir *Williams Walworth* Knight, once L. Maior of this our Citie of London, the remembraunce wherof (to his perpetuall praise, and endlesse confusion of all others, who not onely abstayning the putting in vre of suche his memorable virtue, but which is worse, shall endeavour by cruel force to tender violence vnto their sacred anointed prince, and of all others moeste fauoured countrye, shall yet flourish for euer. Ill do you conceaue or think on

Transitio.

Epiphonema.

Walworth  
L. Maior of  
London.



*Epistle dehortatorie.*

Synonymia.

Adnecio.

on the worst hines of that good-man, who in the tyme of king *Richard* the second, when with a most sodeine and straunge kind of rebellion, the king was troubled, the Realme pestred, and the strongest of the Kinges subiectes greatlye feared, euen at that time when the proud fawtor and captaine of this rebellious and rascally multitude, durst hatefully and most vndutifullye to beard the king in his owne presence, and each man shunned to impugne the contrary: This valiaunt, this good, this right noble and most worthy Citizen, standing by, when the wretched and presumptuous varlet, with so little reuerence approched the king, and remembering the seruices of many worthy men, that by an honorable aduenture and hazard of their liues had to their eternall memorye, before time freed their country with liberty, greuing that with so hie an abuse his soueraigne Lord being yet as it were a child, should there in his hearing, be so far forth amated, he courageouslye stept vnto the rebell, and taking him by the gorge, proud varlet quoth he, that darest thus contempuouslye demeane thy selfe, vnto thy king and statelye soueraigne, foule death betide thee, and shame quickly consume thee, why aunswered the vilaine in great disdain, is it thou that greuest at that I haue said? greiue replied the stout couragious Citizen, yea euen I, 'tis I that greue at thee, and haply should think my self accurst, if thou shouldest scape from me vnreuenged, wherewith drawing more close vnto him, he puld him from his horse by maine force, and stabbed him to the hart with his dagger. The destruction of whome, bred such confusion vnto all the residue of his headstrong army, and sight wherof kindled so great a fury in the residue of the kings company (who for that present vpon speciall considerations was there, attended on but meanly) that the whole rebellious rowt were by such means euer after discomfited vtterly, wherewith before that instant

*Epistle dehortatorie.*

stant the whole realme had like to haue beene turned  
 topsie turuie. He and such as he laboured not by am-  
 bitious pride to arrogate vnto the selues a lawles ex-  
 tremitie, but studied of meere loue and entier zeale,  
 how and which way they might performe best seruice  
 to their prince and country. O more then ordinary af-  
 fection, and feruencye of hie and statelie worthines, in  
 the regard whereof, life was not sweet vnto these men,  
 whose liuing might not redound to become for their  
 dearest soile to be honoured and famous. What then  
 maye I saie my G. of that by thee, and thy copartners  
 taken in hande, whither will you be driuen, what shall  
 become of you, how doe yee behaue your selues, who  
 may receaue you, in whose inward conceiptes (not the  
 pietie & regard of any of these) no nor so much as one  
 sparke of their loyalty, could so deeply be impressed, as  
 whereby to with-drawe you from these vnnaturall  
 broiles. What haue you founde in your deare prince,  
 what in your louing country, what in this city, what to  
 any one of al your selues in particularity, that might in  
 such hateful maner incite you, and by occasion wherof  
 you shold thrust your selues into so great an enormity.  
 Beleue me, and it shal verily be approued, the successe  
 heereof to returne vnto you none other, then the very  
 rewardes of such infamy. I haue known thee, being far  
 lesse in yeares then at this instant, to haue bene able to  
 rule thy selfe, and with plausible moderation to be in-  
 dued in all thinges, couldest thou then beeing a childe  
 perfourme this in thy selfe, and beeing now a man art  
 not able to indure it? There be I know about thee, that  
 will perswade that all thou doest heerein is virtue, that  
 therein thou hast great wisdom, much fortitude, & no-  
 table moderation, that the action is hauty, the occasi-  
 on libertye, and the end glorye. But howe greatlie  
 they doe erre in so sayinge, let this sentence of good  
*Camillus* stande for you and vs indifferentlie, whose  
 notable

Ecphrasis

Aporia

Dichologia

Confirmatio



*Epistle dehortatorie.*

A worthie  
saying of  
Camillus.

Compara-  
tio.

Finis.

Loue of vir-  
tue.

Hate.

notable speech spronge vp from those his inuiolable virtues, spared not this, to affirme in presence of al the Senate vnto the people. Let others (quoth he) deeme it a thinge euill and reprochable at anye time to bee found faulty, in not yeelding ready succours and ayde to their country: *Camillus* for his part is and shall be of that resolute determination, that it is and ought to be reputed for euermore a thing detestable and vilde, and of all other the most hatefull and replenished with all execrable miserye. How thinketh then your gentle minde, of the action by this time? Is it (suppose you) a-  
nie virtue that therevnto preferreth you? *Camillus* ad-  
iudged that it was not reprocheable, but villainous, so  
much as to be founde failing in ought to his countrie,  
and may it then be thought a thing honest to become  
a persecutor of your country?

It is not *Fortitude*: but *Timeritie*, that conducteth  
your enterprises, for *Fortitude* aspieth to far more no-  
ble and statelier purposes. The action, & determinati-  
on, you prefer therein is not (as fondly by you is cōcea-  
ued) *Honor* but *Haughtines*, not *Libertie* but *Loosnes*, not  
*Virtue* but *Viciousnes*: why then continue you in this  
sort together, vpon so wicked and deuilish a purpose?  
Why returnest not thou rather to thy selfe my C. and  
hauing long before strived to emulate the praise of o-  
thers by an vnstayed gentilitie, wipe now quicklie off  
this foule blemish from thee, and covering the filthy-  
nes thereof by a most incomparable fidelitie, become  
once againe like vnto thy selfe. At the least wise, if the  
loue of thy country, thy fidelitie towards thy prince,  
the example of *Virtue* her self, and so many her famous  
and renoumed followers (then which no one thing on  
earth ought more to allure a man) maye not herewith  
conuince thee, let yet the execrable and immortall  
hate, that all good men beare to the practize of suche  
kind

! *Epistles Dehortatorie.*

kind of crueltye, the feare of euer harboring shame, & erected ignomy, and neuer after hope (thy credit once consumed) againe to recouer thee, let these I saye con-  
 straine thee. Whilest there is yet but one craze or slender flaw in the touchstone of thy reputation, peece it vp, and new flourish againe by the greater excellency, the square of thy workmanship. A few daies are to be passed, in which there is yet time, fame wounded in life maye once be restored, if death do preuent thee, thy shame and destruction is for euer shrowded. The next  
 Peroratio.  
 newes I heare from thee, may make thee fortunate, or me for thee alwaies vnhappy. My longing would be satisfied of this wherein I dehort thee. If onely herein thou condescende vnto me, my selfe am thine, and to none so much as thy selfe absolutely, I loue thee, I require thee, I praye thee, and praye for thee, that thou maist as I wishe, and wouldest as I bid bee for and to me. Fare well if thou doest well.

**I**n this Epistle is set forth at large, the chiefest number of all occasions, inducing effects, and withdrawing from the purpose thereby discommended, wherein I haue ende-  
 uored as amply as I may, to sort euery part thereof to his greatest efficacy. Further might I proceed in these titles with some other examples, but that the order heereof be-  
 ing so nerrely annexed to the others following of *Swasory* and *Disswasory* Epistles, it seemeth the very selfe same obseruation of the one, runneth almost both in the *Hortatorie* and *Dehortatory* kind, into the intendment of the other. True it is, that in all thinges the disposition of either of these Epistles, are for the most part a like, vnlesse it maye be sayd this onely difference to remaine betweene them, that as the *Hortatorie* stirreth vp with prickes, the *Swasory* teacheth by prooues. The perswader chaungeth his opinions, the exhorter putteth forwarde his suggestions.



*Epistles Swasorie.*

In *Swasorie* Epistles we aduise them that erre, or otherwise are staggering in doubt. In *Hortatorie* we picke forth the slouthfull, and encourage those that are willing. And yet if we should touch these, as they are layd out to the quick, the parts *Hortatorie* of necessity must sometimes then be toynd to this other of *Swasorie*, especiallye in the *Epiloge*, consisting euer of effects & nothing of arguments. In conclusion the one and the other being so indifferent, and of such likeness as they are, we will proceed frō hence (leauing this long dehortation, which for varietie of matter was in such sort continued) vnto our *Epistles Swasorie*, and the residue omitted in the other, in these also deuise to be considered, adding by the way, that in searching the seuerall places of these Epistles, wherupon they may be sayde to consist, the selfe same partes are herein to bee required, as in the aduertisements before the *Hortatorie* Epistles are already remembred.

*An Epistle Swasorie, wherein a Gentlewoman is councelled to mariage.*

Exordium.



He extreme grieffe wherein my selfe was a partaker with you, of the death of your late husbande, would not suffer me (good Mistres E.) at my last being with you, to deliuer what then I thought meet for your estate, and sithence haue more at large considered vpon to be for your profite. And albeit your selfe are I know of discretion sufficient, and the number of your friendes of regard compotent, both to consider and counsell, what vnto your present affaires maye be deemed most correspondent; yet may it not be ill accepted, if my self  
of

*Epistles Swasorie.*

of a great many, that haue wished well to your person, and fauoured euermore your good condicion, do here in also amongst the rest, put forward my meaning, and perswade you therby vnto that, which (though not already may be fitting to your instant liking) yet to your present behoofe may returne no question of soundest and best consideration.

And first I deeme it not impertinent to referre vnto your knowledge, what I haue thoroughlye conceaued with my selfe of your being, viz, that you are a widow, a Gentlewoman of very worshipfull parenrage and descent, the wife before time of a Gentleman of as good reputation as liuing, as good aliance as credite, that you are reputed modest, discreet, wise and well gouerned, that you are and ought to be warie in your actions, and such as whereof the babling multitude maye reape no aduantage, and finally that by reason of the ouer hastye determination of his life (whose continuance might haue ridde you of innumerable cares) you are pestred with some troubles, the most part of your liuing in suspence, and that whereof you deeme your selfe most assured, hanging vpon so many hazardes, as hetherto remaineth doubtfull, in what sort you shall compasse it, or with what liking to your self you may happely ouerpasse the same.

Insinuation  
by supposi-  
on of the e-  
state of the  
partie.

Touching the first, I warne not that according to your present estate, you doe minde what you are, what you haue beene, of whome you are descended, and in what sort you may best prouide with warines, to deale for all these: but drawinge to the latter, and weighing on what termes you stand, how hardly you are bestead, what slender meanes to auoide it, I repute him not the worst well willed that coulde aduise you with contentment, and little hazarde, in what sort you mighte beste indeuour in all effectes to aunswere

Occupatio.



*Epistles Swasorie.*

**Narratio & propositio.** it. It is reported vnto me, that by the procurement of some, fauoring your aduancement, there is now preferred vnto your liking a yong Gent. virtuous, discreet and well ordered, the sonne and heire of a worshipfull Knight, on the choice and regarde of whose parentes, dependeth the best assuraunce of your whole porcion, in whose condition and behauour, albeit you find no one thing to be reprehended, yet disclaime you to bee married, you will heare of no suters, there must be in your hearing no speach at all of liking, and you meane not so soone forsooth to set forward for a husband.

**Distributio.**

**Confirmatio**

**Ab honesto**

The course you do take herein, seemeth in my opinion very euil, insomuch as contrary to that, which both your yeares, your estate, your liuing, and present occasions do require, you forciblye are indeuored to make so vndiscreet and settled a resistaunce. Why La. doe you think it profiteth at all the deceased ghost of him that loued you (a yong gentlewoman as you are scarce, exceeding twenty yeares) to liue thus solitarie? Hangeth the censuring of your modesty, and acceptance of that which your best friendes do wish for, and the wisest do allowe of, on the tatling humors of common supposes? If it be deemed once fit for you to marrye againe, and that vpon the warie and circumspect choice thereof dependeth a maner of necessitye, and that now, before any one of yours almost suspected it, the plenty of that might be charilie wished for, is layde already into your bosome, behooueth the respect of a little time which (being sooner or later so it be perfourmed with modestye, and answered with discretion) mattereth not at all do deteine you so much, as thereby you are not able to see into your owne profit? Is it not I praye you a purpose honest that is tendered? Is it not a matter lawfull to bee intended? is it a thing vnmeet for your present yeares at this instaunt to be reputed?

Is it not all in all whatsoever, in the best sort vnto you, that might at any time be regarded? Why then abstain you the entertainment of your owne good? why draw you thus backward from your owne aduancement? Why cease you to accept that whereunto in the ende, you must by meere force be compelled? If you will beleeue me in any thing, or do suppose the waight of my credite to be auailable vnto you in ought, I woulde aduise you in other sort, considering that by declining from a selfe opinion of that wherevnto without such manifest reason you are induced, you shal do most good vnto your selfe, and giue occasion to them that loued you, to think that by so doing, their good counsels haue happely wrought the same, for aduancement towards you. I had thought with my selfe many times sithence the death of your husband, how much imported the vnsetled reach of your liuing, to be renewed in match with one of good calling: see now God & *For- Prayse of*  
~~time~~ more fauouring your happ, then your selfe your *the person,*  
 owne wel doing, haue sent you such a one, as of whom you might vaunt, and iustlye in all thinges be occasioned to accompt of. It now appertaineth that either by fond selfe wil, or to much vnkindnes, you shake not of from you, the formost occasion of your succeeding happiness. I reck not what of the common sort (more of ignorance then wit) may in suppose of the hasty conclusion be in secreat alleadged, their errors like their fancies, are as incertaine as peeuish. Be you onely herein perswaded, to what most of al beseemeth you, & think, that both in the waightines, and regard attributed to his and your owne worthinesse, you can for the present *Valitie.*  
 frame your selfe to nothing, that to your estate may returne so commodious, whereunto though no other matter at all enioyned you, it were now sufficient that so forced a necessitie constraineth you, whereunto the *Necessitie.*



*Epistles Smaforie.*

regard of your selfe and your owne good fortune wil-  
leth to obey. Longer could I debate vnto you the great  
liking of many, conceaued of the partie, to the deliue-  
ry wherof, by the report of your nearest kinsmen, I doe  
solie refer you, onelye studying in this, and whatsoeuer  
els I maye by all endeouours to pleasure you, whereof  
praying you to bee most assured, I doe in all courtesie  
leauue you. At B. this of, &c.

**T**he maner of this Epistle differing somewhat in or-  
der from the rest, after the *Exordium* therof (in which  
is a declaration made concerning the person to whom the  
same is directed, and limitation of time for the deliuerie  
of the intendment) comprehendeth next a peculiar, dis-  
cription and laying out of the party by insinuation, wher-  
in whatsoeuer inferences thereof to be objected againste  
the matter in handling are consideratly preferred. After  
all which, followeth the *Narration* and *Proposition* toge-  
thers. Then *Distributio*, in which the partes proposed by  
the narration are particularlie distinguished. And so *Con-  
firmatio*, &c. The places frequented herein are from Ho-  
nestie, Necessitie, and Vtilitie: which also in the residue of this  
sute, are most commonly pursued. The vse of *Smaforie*  
kind, admitting such and so manye diuersities as it doth,  
is herein often beautified and set forth with those *Des-  
criptorie* partes, either concerning the thinge it selfe, or  
the person of any one: to the which is commonly annexed  
a certaine kinde of praise in the putting forthwardes or ad-  
uancement of the same. Wherein let it be supposed that  
my selfe (hauing beene a traualler and delighted with the  
pleasure thereof) would goe about to perswade my friend,  
(being a yong and towardly Gent. and one that hath suffi-  
cient maintenance therunto, also of a good and sound con-  
stitution of body, able to endure labour, and to away with  
chaunge) to leaue the delicacie of his own soile, & now in  
his

Placidus Swaford.

his primier solity, to pursue strange coastes, and the admirable scituation, brauery, pleasure, noueltie & vnknewen wonders of other countries: needfull shall it be that I do first make a description of the same places, their diuersities and pleasures, either by skill or experience, to be laid down as near as may be gessed. In which if any one thing chance to appeare, more excellent, more pleasing, or more wonderful then the rest, that will I set forth at large, and according to the worthines, quantity or admiration thereof, preferre it to the vngreatest, the rather to draw him to that wherein I endeavour so fully to haue him perswaded. If also I should go about to induce an vntoward sonne to the obedience of a wel disposed father. I must first describe the office and duty wherein as well by the lawes of God, as by impression of nature, children are tied and bound to an humble and reuerend regard of their parents. Next I will by doble example commend and extoll with praise, the tendered duty and louing obedience of those, who in all memory and accompt are registred to haue well deserued of their elders, and then the infamie, shame, wicked ende and destruction of such as by a secure, stubborne and carelessse demeanour, haue neglected or attempted the contrarie, the generall praise or common mislike of each of the one or the other, shall be a meane that our perswasions in such a cause may be deemed the more waighy. Perswasion likewise of *Friendship*, of *Love*, of *Conuersation*, of *Gouernment*, of *Honest life*, beeing subiectes of those great *Virtues*, formerly in our *Hortatorie Epistles* remembred, maye heerein by their seuerall descriptions and praise of their worthinesse bee plentifullye performed. As in *Friendship* the description may be shewed in the efficacie, which by nothing so much as example is confirmed, and approoued by the common affinitie that each thinge hath with other. The prayse also by the sweetnesse of *Societie* is preferred, by the firme, trust, repose, and loyal-



*Placets Swasoria.*

ty thereby assured, by the equall participation of ioyes, of sorowes, of euils, of losses, of discomfores, by a similitude of the same condition, the same intendment, affection or liking, by the summe of ioyes, happines and felicity therein contained. In *Love* likewise, charged by nature, by dutie, by obedience, the descriptions and praises, are to bee handled in their severall arguments. As by *Nature*, being descending from parents to their children, being interchangeable also betweene sisters and brethren. By *Dutie*, which principally belongeth vnto God, to our countrie, to our kinsfolke, to our benefactors and followers. By *Obedience* to our Prince, to our Parents, and to our superiours. *Conuersation* also *Gouernment* and *Honest life*, the descriptions wherof are in the haunts, entertainment of companies, moderation in all sortes of common and vsuall exercises, chaff, sober, and laudable kinde of liuing of every one. The praises vnto them incident, deduced from the estate, betternes, or nobilitie of any, indued withall or the greatest number of these.

To all which particularities may be added suggestions and diuers inforcements, whereby to perswade a man to the acceptaunce and embracing of either of them, as wherein the weight of all good counsels are chiefly preferred. These and such as these are comprehended in epistles *Swasoria*, by the neat conueyaunce whereof, we moue the affects of any one to the allowaunce of our writing. For which cause it shall behooue, that such reasons of inducement as shall be laid downe, do carrie with them their pitchines and balancie, becomming the argument we haue in handling. To which end these brieft aduertisements may be receaued, being as it were steppes and degrees, wherewith the learner may be stayed by to a more perfect consideration, of the purpose and deliuey, of whatsoever he shal be occasioned to write of, by the parts of this, or any other example, to be the more plentifully ordered.

An

*An other example of an Epistle Swa-*  
*sorie, perswading the carefull acceptance*  
*and regard of one brother to*  
*an other.*



He sound and entire familiari-  
 tie wherwith your Parentes in  
 their life time sometimes en- Exordium.  
 tertained me, and the neerenes  
 of neighbourhood twixt both  
 our friendes, and long educa-  
 tion wherein ioyntly we haue  
 conuersed together, moueth  
 me at this instaunt somewhat

to write vnto you in respect of the reputation, credite,  
 and accompt that in the world you now beare, and also  
 the rather to winne you to the regard of that, which to  
 the state of your present being, and worthines of your  
 former offspring may be found meetest and conue-  
 nient.

It is giuen me to vnderstand of a younger brother Narratio.  
 you haue here in London, who at the time of your fa-  
 thers dearh being committed to your charge, is for de-  
 fault of maintenance, badly inured, worse trayned, and  
 most perilously by all kinde of likelihoode, thorough  
 such sufferance in the loosenes of his liuing, already ha-  
 zarded.

Trust me, I woondered not a little when I heard it,  
 and so muche the more was the matter troublesome Propositio  
 vnto me, in that respecting it was not tolde in secret, it  
 seemed vnto me by the lookes & gestures of the whole  
 companie, that heard it, your good demeanour therby  
 was very hardly censured, in that standing in suche case  
 of credite as you doe, your wealth so abundant, and  
 yet



*Epistles Smasorie.*

and your Parentes so well accompted of, you would in this sort, and in that place of all others suffer him to wander carelesse, whome you ought to haue constraigned, by any possible carefulnesse. How ill beseeming it is both to you and yours, that it should so fall out, you may by supposes many wayes conieure. For my part it greeued me when I heard it, and I was not quiet till I found conuenient time to aduertise you of it. And if my opinion may at all preuaile with you, you shoulde quickly call him home from hence, and see him more better to bee prouided for, and more worthily to bee trained vp. Consider I pray you, the life hee taketh in hand, befitteth not suche a one, whose originall was so honest, is ill beseeming the yonger brother of your selfe, vnworthie his birth or name of a gentleman, and altogether repugnant to the qualitie of your behauiour or anye part of your liuing. You are to remember that he is yet very greene, now pliable to whatsoeuer may bee impressed in him, as chafed waxe apt to receaue any figure, like vnto a new vessell to be seasoned with whatsoeuer licour, what he now taketh taste and sauour of, that he holdeth, what habit you now cast vp on him, the same shadowe hee lightly beareth: Great cause haue you therefore now to be warie how and in what sort he liueth.

Confirmatio.

Petoratio.

Your industry, your brotherly care, your loue, your especiall regard and kindnes it is, that must be aiding in this, you and none other are the same on whome he relieth, you are to prouide for him, and it is your selfe that must annswere him. Think that *Nature, Loue, Duty*, yea verie *Pietie* bindeth you vnto him, who hath none other left to depend vppon, but suche as by possibilitie your selfe may become vnto him. In the consideration of which, let I pray you my words become thus muche regarded vnto you, that heerein as in all other thinges

*Epistles Swasorie.*

thinges you performe that beseemeth you. Longer could I occupie my selfe to trauell in this action with you, but that I deeme it (more than alreadie) impertinent to require you, Greeting your selfe many times in my name, I omit therefore farther to detein you, From my house in B, this of &c.

**M**uch more might be deliuered of this *swasorie* kinde, affording great store and plentie of example, the patermes of which, being heere severally set downe at large, would make the volume ouer great, and the habit too cumbersome for the wearing. Suffiseth therefore, that in the matter preceeding this Epistle, I haue shewed you diuers other occasions inducing argument, wherupon these sortes of letters may be framed, according to which, or any other imagination not here supposed, whatsoeuer is intended to be written, may be orderly carried. The difficultie is nothing if the learner do but first consider wth himself, what it is he goeth about to aduise or perswade, by in sight wherof, he may forthwith imagine what parts and places are therein to be occupied. Nowe then if this argument fall within the compasse of any one of these herein specified, he may distinguish the same by the description & laying forth hereby already deliuered. If not, then by *Imitation* of the like, it may as fully be perfected. And seeing we haue intended by al these to proceed for the more easie instruction as plentifully as we can. Let vs first adde the letter *Responsorie* to this last Epistle, and concluding solie with one other example, referre whatsoeuer after for this title to the readers consideration.

**A** letter *Responsorie*, answering to the effects of the latter Epistle.

Syr



*Epistle Responsorie.*

It it discontenteth me not a litle to be informed by your letter, of the iniust suppose that men so vnkindly conceiue of me, touching the ill disposed behauiour of my younger brother, but moſte of all miſliketh me, that you who haue ſo long knowne me, ſhoulde with the

rash conceite of the reſidue, adiudge me ſo peremptorily, as partly being of common opinion with them, to deeme by the naked ſhew of his ill eſtate, that the ſame proceedeth either of my too little care, negligent indeuour, or ill circumſpection, in not reſpecting and prouiding ſufficiently what needfully beſeemeth him.

Beleue me ſir, the conceit of all or any of theſe, touching what concerneth mine own peculier regard, are vnto me moſt iniurious, neither (to whom ſoeuer haue knowne me) did I in all my life as I thinke, giue anye ſuch token or matter of likelihood, as wherby I might be ſuppoſed ſo muche to impugne my ſelfe, or to haue bene iniurious to any.

The boy I confeſſe in nature is my brother, deare and charie inough vnto me, in reſpect wee had one father and mother. Howe warie I haue euer bene ouer all his demeanours, how watchfull in the firſt preuention of all hys vntoward purpoſes, how willing hee might be trained vp in that beſeemed his parentes, the coſt I haue bin at, with him his tutors that ſhould haue cared for him, thoſe that haue had moſt doings about him, can chiefly teſtifie. If I ſhuld tel it you, you would not thinke it, if it ſhould be reported to many others, they would ſcarce beleue it. Before God ſir, I muſt tell you, it is ſtraunge and very ſtaunge vnto me, that being in maner a childe, ſo well fostered as he hath bene,  
ſo

so little knowing of want or penurie as he hath done, so vnwoontedly accustomed to this hardnesse by hym newly begunne, in what sorte he can endure it, & with what appetite he can so grosely away with it.

Witte he hath inough I confesse, but too too euill addicted, conceite plentifull, but most vntowardly followed, qualities to be accompted of, but vilely misled, Alas the remembraunce greenueth me to thinke on it, and I would I had spent largely to redresse it. It is neither want of care, loue, liking, or looking to, that hath procured it, permitteth it, or hindereth to reclayme it. It is the frowning heauens and his wicked destinie that performeth it. *The fire the more it is couered, the more it breaketh out and flameth. The swift currant neuer so little stopped, ouerfloweth the threshold.* I would be loth to inferre vnto you that (by what decree I know not ordayned) hee is thus violently caried. Neither woulde I gladly stand vpon these determinations, that the force therof may not in time bee suppressed, But knowing the meanes I haue thereto applied, I promise you for my part, I hold it to be greatly feared.

This one conclusion may rest (fir) for your generall satisfaction. The boie is nowe neere about you, finde meanes I beseeche you (for the loue I knowe you owe vs) to winne him once vnto you, my self will be at anie cost whatsoeuer, to satisfie you; So thereby hee may be redeemed, order him, deale with him, place him, doe to him what you list, or can suppose to bee meetest, there shall not want, to enlarge it, to cherish it, and to the vttermost to mayntaine it. Meane while till you haue approoued what I haue wished, and gladly would care to bee accomplished, deale fauourablye and no worse with me I pray you, then I deserue for your own, and all others opinions. Thanking your good care, and consideration had in hys and my behalfe, I doe herewith



*Epistles Responsorie.*

herewith bid you hartily farewell. R. this of &c.

**T**He order of this letter seemeth vnto me very pertinent vnto the matter of the former Epistle, answering fully in eche point vnto the effects of the same: In the forme of part wherof, is declared the discontentment of the supposed obiection, because it was vniuste though the shewe of the partie ministred an outwarde imagination thereunto very likely. Next that he who knewe him so well woulde enter, so rashly into the common conceite of those, that little vnderstood and lesse did intend of him. Afterward he openeth his endeuors, studie, and inforcement of good education, excusing the hardnesse of the one by the diligent preuention of the other, if possible it might haue preuailed. Then the abruption into lewdnesse, and the ill hope of recouerie, which not resolutely is concluded but doubtfully by *Allegories* coniectured. Lastly for satisfaction of all opinions, he requesteth his owne triall in the cause, with offer of whatsoeuer expence needfull to procure a remedie which hee greatly coueteth and thereupon endeth.

The argument of the next example tending to a reformation of the studies of some one therein supposed, perswadeth a pursuit of matters enhabling to farre greater profite. And (as once before, and many times after, also it may in other Epistles fall out) there is in this no *Exordium*, but the beginning hereof beareth solie a *Narration*, of whose nature and of all other the partes of euey Epistle I thinke needlesse in this place, or els where, more large-ly to speake of, for that in a chapter before passing in the generall aduertisements of this booke, I haue not left the same altogether vnsignified, each of whiche to the intent they may the more fully appeare in all sorts of Epistles wherein they are placed, I haue, and still doe adioyn theyr notes in theyr severall applications, wherunto  
by

by conueyance of the master, they are alwayes incited.

*An example of a Swasorie Epistle,*  
wherein one is perswaded from fruitlesse  
vanities, to more learned and profi-  
table studies.



Receiued on Saturdaye last a  
letter from your vnkle, wherein  
amongest sundrie other mat-  
ters I was aduertised, that lea-  
uing your formed learned stu-  
dies, wherunto with great cost  
and charge of your Parentes,  
you had benetrained, you haue  
giuen your selfe whollye to

Narratio

certaine things, the regard wherof albeit in theyr mo-  
derate vses, I cannot discómend, yet in respect of your  
former intendments, I can terme the none other then  
meere follies, and of all others most fruitlesse vanities.

It is reported with vs for certayne, that you are be-  
come an excellent good dauncer, that you are growne  
prettilie skilled on instrumentes, whereon you plaie  
reasonably, that you spend the time limitted for more  
profite in the *Vniuersitie*, in making of songes and most  
curious ditties, that you are very fitly seated for wan-  
tonnes, and worthily behaued for all curious and car-  
pet conueyaunces.

Propositio

I would for mine own part nothing at al mislike what  
herein you haue frequented, weighing in deed that as  
they may be in sort intertained, these qualities do very  
muchie beseme a gentleman, and are in their kinde  
seemly ornamets adapted to enery youthful reckoning:  
but studying them as you doe by themselves, inuring  
your

Distributio



*Epistles Responsorie.*

your selfe wholly to their delight, abandoning whatsoever might best honor and bewtifie their worthinesse, in respect of the sole propertie of themselves and their own peculiar goodnesse, I say they are vanities, trifles, thinges of no moment, and (in such respect) to be held in eache sound opinion of farre lesse valew and iudgement.

Antimetabole.

The intendment of your going to the *Vniuersitie* was for *learning* sake, to th'intent to become an excellent scholler, not a curious dauncer, a mayster of Arte, not an vnthrifrie maister, a curions rhetorician, not a conceited Musition, your vnkles care, was by vilefieng his wealth vnto you, (the weight wherof by imminent perilles we see dayly perishe before our eyes) to purchase for you the endowment of a farre more greater and assured treasure, by knowledge to decerne trifles, to winne skil, to despise trifles, that leauing small riches to inherite you, your selfe might gather possessions whereby to enriche you.

Comparatio.

Amplificatio.

Amplificatio.

Farre misconceiued are you in my iudgement, to relinquishe the hoped reckoning of that you came for, to apply your selfe to that which few doe accompt of, and the wisest woulde neuer sweate for, you shall therefore if you wil nowe be ruled by me, returne your conceite to a farre more better purpose. You shall call to mind, that all studies whatsoever, by howe muche the more excellent eche one appeareth before the other, by so muche the more assured are they in theyr kinde, and aboue al the residue, with farre greater estimate to be preferred: if so? then must you graunt me that no one iote vpon earth (then sweete *Learning*, then precious and most sacred *Skill*, then aboue al earthly things whatsoever most honored and heavenly *Science*) is of so great and surpassing excellencie. To laye out vnto you herein, how much more glorious is her shining  
hue

hue aboue all others, howe sugred her plantes, howe deintie her fruites, howe delicate her pleasures, howe incomparable her high and statelie reach, how she participateth the skies, the elementes, the venerable conceite of hie and sacred misteries, I need not, you know it, you haue felt and tasted of it. But to shew how much you misprise the force of her vertue, how ill conceiued, and farre wandring, you were from the due searche of her glorie, to make loue to her handmaydes, to professe liking to her seruantes, to become sole intertainer of her vassals, hereon resteth the iniurie, this is it I complayne of vnto you.

Asyndeton.

And if either the somme and tipe of honestie placed in the weight of the action, the necessitie, meetenesse, and worthinesse, the Vtilitie and benefites seuen hundred fold cōpensing the trauel, may (as earthly things haue often power to moue one, aboue things of farre higher estimation) induce you to her most deere and pretious fruition, search then the fauour of these your louing mistresses, and (seemelie I graunt you may finde them) but neuer shal they approoue either, so wealthie or so bewtiful. What then should let you to returne to this glorious Ladie, will you because you are an earthly substance, follow the common reason of euery earthlie creature, *humum sapere & alta spernere*? or saying that the appetites of the one are muche pleasanter for the time, or farre lesse tedious then the other, welde your opinion by a peeuish conceite of ease, to become a creditor to wantonnesse?

Parenthesis

Anthyphara.

Occupation

These imaginations as they are meere bad, so are they ten times worse in pursuite, then they are sweete in the foremost thought. Peeuish were it, simply for you to stand vppon these vanities, (things wherein children haue delight and young weakelinges doe prooue conning :) you must suppose and harpe vppon

Confutation.



*Epistles Smaforie.*

the end that must succcede vnto your trauaile, and finding the reache thereof, pursue it with feruencie: Suche actions as these doe onely beseme menne, and heerein alone shall you shewe your selfe suche as you may desire to bee, and your friendes doe heartely wishe you to approoue. *Alexander* restlesse in the daye time gaped for worldes, but onely in the night was rocked a sleepe by the *Muses*, the pleasure whereof surcharged his appetites, and content of which, gaue rest to his trauels.

## Epilogus.

Too muche impertinent were it for me to hake you on with argumentes, who onely goe about but by apparaunt shewes to perswade you with warrantise: Neyther thinke I in the end you will approoue otherwise, then euer I haue expected from you. Much more coulde I inferre, that might greatly induce you to that whereunto your owne willingnesse must in the end, of necessitie conduce you. Onely if in the weight hereof my perswasions may something preuayle: I shall not forgette in anye worthie parte thereof, at all tymes to commend you. In whiche reposing my selfe for the present I end: this of &c.

**W**ith these perswasions, I thinke it meetest for this present to ende, the better to aunswere the partes of these examples so farre forth alreadye discoursed on. Let vs in the contrarie hereof also, see howe manie wayes and with what forcible argumentes, menne may be dissuaded and withdrawne if neede bee, from what to themselves or to anye other that maye retorne prejudiciall or offensive. For the better understanding whereof, it behooueth first to bee aduertised that the nature of these Epistles, beeing tearmed *Dissuasorie*, though they are somewhat affined to the other of *Dehortatorie*, yet doe they not in theyr deliuerie so vehemently

mently as the others, stande vppon the vilenesse, badnesse, or lothesomnesse, of the thinge dissuaded from, but as the *Swasorie* differeth from the *Hortatorie*, the one perswadyng to a thinge meete or indifferent, the other prickinge or spurring forward to that whiche is most excellent, so falleth it in these two, to be at this time in lyke manner considered. For the *Dehortatorie* in hys proper kinde, declareth (as in the example thereof you founde) and goeth about by all manner of circumstances to approue, the impietie, hatefulnesse, shame, ignomie, or perill imminent or almoste ineuitable, by prosecution or continuance of such an act.

This nowe farre otherwise, for where commonly a thing standeth indifferent in the vse thereof, to be eyther good or bad, with howe great facilitie, if the likelihoode be any thinge, may wee mayntayne by diuers reasons, the same to bee materiall, needefull, good, and profitable: so in the contrarie thereof, what can appeare so sound, but by insight and curious searche into the bowelles of the same, some one thing or other there may appeare, vnfit, vnworthie, or to be but meanly accompted of. As for example, let it be supposed that I would go about to perswade a man, to whome somethinge it importeth to marry, and yet is thereunto greatly vnwilling, who doubteth but manie inducements may be laid down to the waighe therof, seeming very much furthering, as (besides that it may be reserued for a matter vrgent, to shewe by what necessitie he may be tied (as it were) to y<sup>e</sup> same, as in y<sup>e</sup> decay of his house if he do not marrie, or the continuance of a solitary, loose, and bad kind of liuing, the dying of hys wealth and name at one instant together, hauing no heire of his offspringe to succeed in his Patrimony) it may also be inferred as very much pertinent, y<sup>e</sup> sacred solemnization therof in paradise, first by God himself appointed, then his pleasure to enioyne the same to the worldes increase,

Difference  
of dehorta-  
torie and  
dissuatory



*Places Swasorie, and Disswasorie.*

perswasion to  
marriage.

Disswasion  
from the  
same.

then the care that naturallie wee haue of issue to suc-  
ceede vs, the loue and mutuall societie and comfozte  
betweene manne and wife, beeing of suche mightie effi-  
cacie as whereunto no liking is to bee compared, the  
sweete pleasures, cares, and delightes interchaungeable  
passing betweene them, eache so dearely affieng them-  
selues in the others contentment, solace, and pleasing, the  
ioy of procreation when there shall be a childe produced,  
whose infancie tatling with a pleasaunt lispig sounde,  
shall become an incredible delight to the parentes hea-  
ring, with infinite other suggestions to be added hereun-  
to in the places of Confirmation. Now agayn. if I shuld  
goe about to dissuade an other from the selfe same thing,  
what might be imagined, that hereunto could bee found  
wanting, as (not reckoning the age of a man, whiche ma-  
nie times more of dotage then discretion, pursueth the  
same) it might be intended, the sweetenesse of libertie,  
how muche it conduceth to the estate of a manne, whiche  
naturally coueteth, unrestrained and without controle-  
ment to doe that him liketh, the matter whereof enjoy-  
ing, hee may ride, goe, walke, rest, eate, drinke, studie, re-  
create, solace, and whersoever and in whatsoeuer compa-  
nie pleaseeth him best, vse the conceite thereof to hys own  
appetite.

Now hauing a wife (suppose she haue al maner of per-  
fections that may be in a woman, yet is the delicacie here-  
of bereft him, for beeing once married, hee is no more to  
himselfe but to her, for her pleasure, to her choyce, at her  
liking with her contentment, must he then order hys hu-  
mors, his houres, his gestures, his companions, his iour-  
neys, his recreations, and what els he before tyme might  
freely haue vled, his own liking is quenched, his libertie  
restrained, & yet the losse hereof a heauen to y<sup>e</sup> which folow  
eth, if verghappily he be not matched: for imagin y<sup>e</sup> woman  
chosen to proue a scolde, waiward, selfe-wild, malicious,  
frowning

*Places Diswasorie.*

frowning or suspicious, what a hell then is he driuen into whose serpentine and more then adder like disposition Incommo shall be such as would terrifie a thousand Deuilles. If dicies of ma shee be wanton dissolute, lewde, or loose in liuing, how riage. on the other side, shall hee be then turmoyled, what is it that she will not presume vpon, and dare to hazarde, how infamous shall her life become then to his liuing, howe little will shee esteeme of him, in respecte of the large accompt shee holdeth of many others. If she be proud, then is shee insupportable: if her wit be more then hys, then is shee arrogant, if shee be foolishhe, then a mocking stock, if she be fayre, then a spectacle to gaze on, if foule, then a simpering poppet to woonder on, if she be riche: presumptuous, if poore: then becommeth shee obious. But beeing what she may be, or touchyng her owne person the best shee can be, what intollerable charge bzingeth shee with her, what cost of apparell, what care of dyet, what houlholde of seruauntes, what expence for attendance, what prouision for Children, what furniture for house, what dayly continuall and neuer resting carke and coyle for her and hers, in conclusion, what one discommoditie may be reckoned, that with her or for her, is not eyther tendered or hazarded. Thus doe you see what large scope resteth for a manne to wade in eyther of these, the lyke whereof falleth out in all other thinges, that may seeme indifferent. As if I shoulde perswade one of a weake disposition, or whose constitution of bodie, for phisickes Perswasion sake or otherwise, sometymes needeth wine to dypnke, to wine. it might by manye reasons bee declared by the necessarie vse, goodnesse, propertie, vertue, and holesomnesse thereof, the operation of the same, how it recreateth, driueth away heauinesse from the mynde, reioyceth and is confortatue in the moderate vse and acceptance, howe much needefull it may also be in some other causes to be ree- Diswasion of the fa- uour.

ued. Contrariwise, if I woulde dissuade from the



Dealing therewith, then as many waies will I bring in, the hurtfulnesse thereof, as howe by taking too much, it bulleth the fences, occasioneth drunkennesse, maketh ill digestion, engendereth superfluities, weakeneth the spirites, driueth a man to forget himselfe, enforceth hym oftentimes to commit that whiche otherwise might beerie euill beleeue him, and consequently ladeth the bodye and minde with all sortes of impedimentes and diseases. The like of these might be occasioned in the education of children or seruantes, eyther to perswade from too little, or to dissuade from too much looking to, sharpnesse, or correction. Likewise in causes of right or wrong, in perswading to one of which, we shal doe furtheraunce to Iustice, & in dissuading fro the other, yeclo matter of benefit. The selfe same also (to speake generally) may be inferred to any one thing whatsoever, wherein the vse or abuse may be adiudged to bee either commodious or offensive, in the practise or execution of the same. The argumentes of this *Dissuasorie* kinde, are chiefly enforced by the inhonestie of the action, the indignitie or ill beleeving of the cause, the discommoditie, inequality, difficulcie, insufficiencie, impossibilitie, ill conceite, or intollerable admittance in the vse, or compassing of the same. All these notwithstanding in one sole Epistle, not at all tymes vled, but eyther admitted or reiected, as is in the matter & circumstance thereof many times to be required. As in a cause of wrong, the *Inhonestie* of the thing in handling, by illnesse, vnusednesse, iniustice, oppression, detriment or damage thereby ensuing is to be dissuaded, the *Unworthines* by the credite or reputation of him that tendreth the same, to bee measured, the *Ill-conceit* by the mislike that all men generally doe retaine of the action, and high contempt wherwith they are woont to entertaine the memorie therof, the *Discommoditie*, by the exclamations of the party iniured, calling his honest fame in question, the *Difficulcie*

*ficulcie* by the stoutnes of him to whom the same is offered and his known e abilitie to withstand it, the *Intollerable admittance*, by the haynous apparance therein deliuered. Dissuasions also may be vled to a man not to entermiedle in hie or meane occasions, so termed either in respecte of hys owne desertes, respecting or regarant to farre better or moze lower purposes, or in weight of his habilitie or disabilitie, wherby he is put forward or drawne backe in the acceptance therof, either by reputatiō or wealthines. Here the insufficiency, impossibilitie or difficulcie is to be required, the moze effectually therby to dissuade, by what therein coniectured to be hindering or disproouing to the matter intended. Now by this already said, and by the application of the seuerall partes herein debated, to anye other lyke occasion in writing to be ministred, it may with moze facilitie be adiudged, where and in what sorte, and to howe muche purpose, the whole or greatest number of these in any lyke Epistle may be effected. The example inducing the orderly laying out of which, in theyr seuerall places now next of all succeedeth.

*An example Dissuasorie, wherein a man of wealth sufficient, is dissuaded from the marriage of his daughter, to the riches of an olde wealshie Miser.*



Ir, I am not a litle greeued for the loue I ow you to see that in these ripe years of yours, wherein men commonly are freight with discretion, you neuertheless doe verie indiscreetlye goe about to compasse a matter so repugnaunt to reason, or anie manner of considerate, and sage aduise-ment;

Exordium  
by insinua-  
tion, of mis-  
like of the  
cause.



*Epistles Disswasorie.*

Narratio.

as whereat the worlde can but wonder, and whereof al that know you, or by anye meanes may vnderstand of the match, wil no question greatly accuse and for euer condemne you. It is deliuered with vs here for certain, that you are intended, (vpon the doting affection of a miserable olde man your neighbour, whose yeares are as wel freight with diseases, and his manacled and benumbed olde ioyntes with imperfections as his barred cofers with coyne) to marrie vnto him my neece and your yongest daughter vpon a suddain, and that to the furtheraunce thereof you offered to contribute of your owne store, a reasonable and sufficient portion.

Propositio.

Trust me, when I heard it at first, I deemed it as a counterfaiiest, thinking that the man whome I so wel knew before time, could not on a suddain become such a paragon, as whereon a mayden of her fewture youth accomplishment and fauour, could so quickly become enamored, neither thought I that howsoeuer the dotage of the olde man stoode as a conceite to smile at, that you for your part woulde so muche as vouchsafe to hearken to it, especially at any time so seriously to speak of it, muche lesse to open your purse to become a purchaser of it, or by constrainte at all, to inforce her fauors, to giue signe or token anye wayes vnto it.

Incrementum.

Distributio.

Hiperbole.

The inhonestie.

Alas sir, was there no one thing more wherein besides you could onershoot your selfe, but onely in so bad a purpose, an action so vn honest, an intendment so vile, a matter so much impugning nature, as that the verye earth, or hell it selfe, coulde not belch out against the fayre Virgine, so huge and so intollerable a mischiefe, to matche I saye, the matchlesse fauour of soe yong and dainty a peece, to the filthy tawnie deformed and vnseemely hue, of so wretched and ill fauoured a creature? What nature is this, to worke vnto her (whome  
of

*Epistles Disuasorie.*

of your owne flesh you haue engendred, whom so long you haue nourished, whom to such and so many perfectiones you haue trained vpon a sodeyne, naye euen in one moment, so manifest an occasion to cast her away, not yeelding vnto her heauye censure, so great a benefit as death, but tenne thousand griefes, the least of all which is worse then anye death that maye be, wherein comfortlesse she may complaine, grieue, and be mone her selfe without any reliefe at all, but by the precious price and hazard of her owne soule.

Discommodi-  
ty.

How vnequally do you deale herein, to render vnto her beeing scarce sixteene yeares of age, a husband enfeabled by foure skore yeares and vpwordes, whose toes are swolne with the gowt, and legges consumed with the dropsie, whose leane carcase beareth no appearance but of olde scarres, and stiffened limmes become vnweldie supporters of his pined corpes, whom furies must fence from the least blast of cold, and dew of nappy ale cherish with warme fiers, whose night cap carieth more store of heat, then all his bodye doth of agilite or strength, and nose farre more fruitfull then sauorie, with distilling drops down trilling fro thence in freshest spring of the ioliest seasons, maketh ill fauored refections. What wrong do you tender the poore maiden therein? How vnworthye and farre ill besee-  
ming is the same to her, who hath such a father, and apparantly shalbe known to be such a mans daughter? shall you not therein be noted of great follie, will not all men laugh at it, pittie it, crie shame of it, and her selfe poore soule pray to God to reuenge it?

Inequalitie.

Ironia.

Indignitie.

It is too muche intollerable beleene me that you should endeouour in this sorte by collour of your fatherly authoritie to constraine her, whome (albeit she is your childe) yet may you not thus forcible compell vnto so vnused and vnnaturall extremities. Consider  
with

Confirmatio



*Epistles Dissuasorie.*Intollerable  
admittance.

- on mull

- on mull

Metaphora.

Hypophora.

- on mull

Epilogus.

- on mull

with your self how greuous the thing you goe about to compasse, maye retourne vnto her, and whereas lying and choyce, is of all other thinges in case of marriage to be accompted most dearest, you not onely against her wil, doe endeavour to induce a breach thereof, but also doe giue her ouer into the handes of such a one, whose inequalitye so far forth disseuereth from her appetite, as that it can not otherwise, but (as vnto all others so vnto her chieflie) becommen insufferable. Haue you no more care of her that is your daughter, but when now you haue brought her to that passe, wherein shee should participate the virtuous and modest vse of that, whereunto her yeares haue adapted her, and for which ende and sole purpose, marriage was by Gods sacred ordinaunce at the firste ordayned, in steed of a louing and contented husbando, to giue her a withered olde truncke, in lue of sweete and mutual societie, to wed her to sorrow and euer loathed griefe, to endow her with larger profite, then with honest contentment, thinke you that shee is a stone, that her senses from others are different in their right operation and qualities, that shee more or lesse in stranger sort then any others, can become therein forcible or lesse injured. No sir, assure your selfe, you must needs heape vp no other but extremities vpon her, it can not be but if you proceede heerein, you must of force vndo her, the ende and conclusion is so vtterlye bad, as it can not be indured.

Returne now therefore vnto your selfe, and thinke herein what best becometh your Daughter, remember that what you take in hande in that action is vngodly, iniust, senere and vnnaturall, that in giuing such a husband, you shal giue her (without the greater grace of God) and him both to the deuill. Consider, that you are with pietie, and to a christian purpose, and ende to

mode

moderate your authoritye, weigh with your selfe that the conetousnesse wherewith you are ouercome is no purchase to her of safetie. And balancing all these in the weight and cordes of equality, withdraw your self, and by such meanes become dissuaded from so great an absurditie. So may you the more easely perfourme that vnto her belongeth to a kinde and louing father, and for the profite by this trauaile reaped at your handes, binde her and all vs with greater feruencye, to loue you. Wheron concluding the scope of all my former desires, I end, &c.

In this Epistle, the matter (tending to a dissuasion from so inturious and hard a match, as might fall out in two so indifferant and vnnieete of complexion & ages, as was that threed-bare for two yonger creature, and this fayre, pong, fresh and tender maipen (impassible hitherto of any man as it seemed, and therefore so much the more unfit in such bad sort to bee bestowed) hath in it these enforcements whereby to draw the purpose therof into the greater millike, viz. the *Vnbonestie* of the action, by vnder-taking a matter so far different from nature, reason or societie, the *Discommoditie*, as vpon the admittance whereof, standeth so great an hazard, as the losse of her own soule, the *Inequalitie*, by comparison of youth and age together, the inmanifold imperfections of yone so much contrarping the alienated desires of the other, the *Indignitie*, to herin is measured the reputation, credite & abilitie of her parents, in respect of whom, so indiscreet a match ought in no wise without the greater necessitie in that sort to be put forward. Now will we proceed to one other example of the same forme, though unlike in substance, and see what points therein may hereunto necessarilye be further then already conceived.

An



*Epistles Dissuasorie.**An Epistle Dissuasorie, where-*

in a young Gentleman is dissuaded from vices ingenerall.

Narratio.



Bout seuen dayes passed, I receaued Letters from my brother N. the longe expectation whereof, and desire I had to be informed of your well doing, made me inwardly to reioyce at the first view of them, supposing that as I deliuered you out of my handes, I should still

haue found you in the same predicament, without alteration, or so much as any surmise at all of that, whereof I haue thereby beene to my small content and lesse satisfaction, at large aduertised.

Propositio.

It is long since in deed that you were with me, at which time you were in maner a Childe, neuertheless in those tender yeares yet so towardly giuen, and of so milde and gentle disposition, as there was great cause why then I shoulde esteeme of you, and much matter offered to all others that knew ye, wherupon to commend you: But now if it be true as I am informed, your actions are touned quite contrarie, you are become a chaungeling, you are no more the same, but another in qualitie, minde, and operation.

Distributio.

The vnholpenny.

The matter beeing so, it seemeth vnto me you haue taken a wrong course, in so much as in exchange of Virtue you haue chosen vice, in steed of laudable exercises, a number of leud qualities, in place of good and honest vltage, a life vnciuile, leud and sauage, your companie keeping is without any order, your studies are carelesse, your pastime recklesse, your tabling dronckennes, your liuing vnthrift-

vnthriftnes, finally blushing before time at all things, for their nouelty, you dare boldlie now to aduenture any thing, bee it with neuer so great infamie. These thinges my good cosin, I must needes tell you are vnfit for a Gentlman, & much ill beseeming that education of yours, wherunto they were neuer accustomed. From these by mine aduise you shall weld your speedy course, and quickly depart, and with some facility giue ouer, calling to your remembrance, that what approacheth the condition of euerye ordinary person, is not meete for your credite, and what in men of common accompt appeareth to be no blemishe, is in your reputation adiudged to be a great and notable faultines.

Indignitie.

When men desire to be well famed, and by true renoume to rise vnto worthinesse, they flie slouth, and giue them-selues to auoide all occasions of idlenesse, they endeouour to become painfull and industrious, to couet thinges of hiest accompt, and to be in company with the most virtuous. Their credite hath no support by vanities, they seeke not their reputation among runnagates, they conuerse not with Tauerne haunTERS and bibbers, they liue not with men of vild accompt, dissolute and vngratious, such kind of meanes (as insufficient to glorye) they deeme wretched and approbious.

Distributio.

Inequalitie.

You therefore, if you will be such as you ought to be, must also pursue the tract of these, the sweetnes and delicacie wherof (if but a little you will peirce into the sowre and harsh taste of the other) you shall quicklie conceaue, marke but the praise, benefites estimate and good report entertained with the one, and on the other side, the discredit, shame, discommoditye and vile reconinge alwaies made of the other, and then iudge by your owne decernment how much and how greatly you are led awry, in thus carelesly roming vpon others

Confirmatio.

Antithesis.



*Epistles Dissuasorie.*

Ill conceipt. others inuincible. And concluding with your selfe,  
the ill conceipt that all good men haue of such hate-  
full and disorderly kinde of liuing, retourne betimes,  
Discommo- ere too late, for want of good aduifement, you foolishly  
ditie. ly begin to cry out of your winning.

*Principijs obsta, sero medicina paratur:*

*Cum mala per longas conualuere moras.*

First stop the caule, to late doth phisicke come,  
When euils small, to great (by sufferance) ronne.

Parenthesis. Credite me (whome euer you haue knowne to fa-  
uour you) the disgrace that quickly you shall sustaine,  
if betimes you relent not these euilles, will to a good  
minde become so vile and so odious, as not without  
great sorrow and grieve, may be deliuered away. I dis-  
guise not with you in that I saye, for you shall finde it  
and approoue it to be true. It is a shame for any man  
Ignomic. in those yeares, wherein of all others his towardnesse  
shoulde chiefly be effected, to be accompted then bad,  
vild, leud, and ill demeaned, much more for a Gentle-  
man, whose education was so good, whose infancie so  
well trained, whose adolescencie so formerlye with all  
Comparatio kinde of virtues indued, to become, now when moste  
discretion shoulde swaye in him, worse then before,  
more disordered then when he was to bee corrected,  
lesse commended in his owne gouernment, then in an  
others entertaignment.

The loue that I beare vnto you, maketh me the  
more largely heereof to informe you, which for that I  
deeme, not of anye ill seed spronge out of your owne  
nature, to be growne vp into such carnels, I doe there-  
by adiudge, that with more facilitie they may be disse-  
uered, the branches I know are of others wearinge,  
which I neuer wishe to be so far forth liked, as to be-  
come of your owne gathering. From the inconueni-  
ence whereof, I hetherto haue studied thus muche to  
disswade

*Epistles Dissuasorie.*

disswade you, as he that most of all desireth aboue any other to enioye you. The hast of the messenger, and wearines of writing enforce me to leaue. God who is the conductor of all happye indeuours blese you, and till I heare from your selfe againe, my selfe will expect the beste reformation that my good opinion may induce me, as yet to conceiue of you. Fare you well this of, &c.

Epilogue.

**T**H E places of this Epistle, are for the most part as the other, wherein the example for varietie of matter and order of handling is onely differing, the laying out of euery of these parts, do appeare in the margent, for which cause, I neede to dwell the lesse vpon distinguishment of their uses and properties. There is yet one Epistle more of this sute (and then forward vnto the others) which because the matter of the same entertaingeth more pointes then these already deliuered, I will set downe for example with the rest.

*An other example Dissuasorie, wherin the partie is by diuers reasons, dissuaded from entring into an action in apparance very dangerous.*



Have good brother, receaued your letters, dated the viii. day of this instat, which were with as great diligence as celeritie, conuaied to my hands, and by the fidelitie of the bearer haue vnderstoode to the vttermost what you willed, and both of that and your letter haue at large considered. It seemeth therein vnto me, that whether thorough ignorance of your owne good, or inconsiderate rashnes of youth, or volūtary intrusion of your self into your own harmes,

Narratio.

Propositio.



*Epistles Dissuasorie.*

Incrementum.

harmes, I know not, but the action and course of your whole Letter, is altogether to be misliked, and for the extremitie thereof to be by all reason vtterly condemned, as wherunto you ought not to condescend, much lesse to be seene in publike to be a fawtor of, & which is more, the onely man thorough whose folly and immoderate rashnesse, the same is solie to be accomplished.

Ecphonesis.

Distibutio.

O good God, what blindnes is it that leadeth you, what sencelesse furie that bewitcheth you, what matter of euill that pursueth you, as by the intollerable force whereof, without anie fore-sight at all, either of the goodnes or ilnes of the action, the lawles persecution thereof, the matter of your owne reputation and credite, the daunger of law wherein you shall be intruded, the difficulcy whereby it must be attained, the vn-honest sollicitation of your friendes to so great a hazard, the discommodity that thereon is attendant, and perill euery way that in the execution thereof cannot be auoyded, you will notwithstanding all this, forget your selfe so much, as in the accomplishment of a purpose so farre different from the nature (I will not say of a Gentleman) but of an honeste man, goe about to put in prooffe what in the end must of necessity returne to your owne mischiefe.

Parenthesis.

Confutatio.

Finitio.

But you will say it is loue, and extreme liking that compelleth you to so forcible an action, as without the obtaining whereof you are no bodye, you can not liue. Loue saye you? Alas what loue terme you this, that is laden with so manye disordered motions, call you this loue? Naye rather madnes, for loue is measured by no extremitie, but in the honest and virtuous increase thereof, where not by a harbraine furie, but by a discret and moderate assention, men by degrees do climbe vnto that, the sweete and pleasaunt force  
whereof

wherof neuer participateth any occasiō of such vnreasonable badnes. Why brother do you loue her whome you haue sued for, and because by desert you can not attaine her, will you vndertake thereupon to bereaue her by force? How vn honest I pray you is the purpose of so great a wrong? How vnfit to be put forward in the worst kind of men, how intollerable in a Gentleman? For if in the accompt of things vn honest, any action whatsoeuer may appeare to be vile, what thē this I pray you may be deemed more dishonest, more bad, or more vile?

The vn honestie.

And if it be punished extremely by the law, the taking away of a mā's goods against his wil, what may he deserue that bereaueth the person of any one, being also a Gentlewoman, suche as to whom all humanitie forbiddeth to proffer wrong, and to the honorable entertainment of whom, is appropriate onely the nobilitie of a Gentleman, naye in what sort maye such a one be censured in the reputation of all honeste men, that in sort so violent, goeth about to rauish her, not onely of fring iniurie therin to her person, but also to her fame, reputation and offspring.

Comparatio

Confirmatio.

Thinke you that the intendment hereof can returne credite to your liuing, thinke you that by deliuerie of such fruites you may be reputed a Gentl.? No beleue me, it can not bee, but according to the vnworthinesse therof, it rather shal giue occasion to all that shal heare or vnderstand of it, to accuse, blame, mislike, and vtterly to condemne you. And what if no maner of suppose at all were left, whereby to discourage and withdrawe you from the action, imagining that the purpose thereof were in all sorts meet and honorable, and that to euerie man that could win his liking, by what force soeuer, it were lawfull, without discredit or any censure at all of mislike for suche a one, to compasse it, doe you

Amplificatio.

L

thinke



*Epistles Dissuasorie.*The diffi-  
culty.Impossibili-  
tie.

Concessio.

thinke it a matter sleight and easie for your selfe to performe it? No no sir, you reckon to wide, you go beyond the mone, you are to much deceiued. Know you not the Gentlewoman is worthely discended, that she hath parentes, brethren, Vnkles, and friendes to keepe her, to rescue her, to defend her? Why sir, is there no more to say but you will haue her? You must haue her? and by maine force you will win her? you deale with no children I can tell, nor weaklings as you accōpt of, but men wise, valiant, well reputed, & of sound gouernment, who by so much the more iust and right, the occasion is of their defence, by so much the sooner will they, and are able to preuaile against you. I recke not that you haue courage sufficient, that you are hardye, bold, & aduenturous (the vse wherof being employed to good and laudable purposes, were I confesse much more effectuous) but herein how euer the case stādeth, I see nothing so likely as an impossibility, insomuch as if you be delighted to become infamous, & in the memory of a shameles life to hazard your selfe to a shameful death, then may you enter into it, once this I know that her can you neuer find so slenderly accompanied, that with small force you can carrye her, but within a momēt alwaies ther wil not be wanting a number that shall bicker for her, from whose in-sight you are altogether vnable, if her self consented thereunto, to conuey her.

But granting vnto your wilfull imagination, as much in all thinges as you can desire, suppose you might win her, conuey her, keepe her, and that the daunger of lawe limited at all no hazarde (the contrarye whereof you well know, beeing guerdoned with no worfe then losse of life) doe but yet againe retourne to your selfe, you muste in the ende call to minde your byrth, your familye, your profession, your maner of liuinge: your  
Parents

Parents who were worshipfull, your stock highly reputed of, your profession Armes, your living a Gentleman, is it consonant or agreeing to all or any of these, to commit any outrage, yee such as to any were not so proper, as to a villaine, a wretch, a raskall, such a one as neither by nature, education, or custome knoweth to doe otherwise. What would you exercise I pray you on her, if you had her? Once you confesse shee doth not loue you, then no question would shee ten times more hate you, your aunswere I know would be either by intretie to perswade her, or by force to subdue her. Indignitie.

The conclusion is friuolous, if beeing now her supposed well willer, you can by no meanes allure her, imagine you then by prayers to conuince her, after you haue once shewed your selfe so extremely to hate her? And if force be it you pretende, it is repugnant to gentlenes, yet (be it you neglect what therein to be considered) assure your selfe her malice neuerthelesse towards you will neuer be quenched. For that of our selues we can not freelye accept of, we neuer by compulsion can be procured to like of. With you now, the case is quite contrarye, for so imminent euerye waye are the perils thereof vnto you, as if her friendes shoulde abstaine it, yet the lawes will punish it, and if no lawes were at all, yet God would reuenge it. Confutatio.

If therefore you will hearken to me, you shall bee dissuaded, from all such intendementes, wherein if my selfe shoulde haue become so gracelesse, as to haue set in foote with you, iustlye we might haue confessed each of vs to haue beene drowned in all unhappinesse. Perill.

And now good brother, vse I pray you that means herein, that with greatest commendation may beseme you, weigh with your selfe, that such distemperate motions Epilogus.



*Epistles Dissuasorie.*

are not to be followed, conceiue that *Virtue* whose seru-  
 uant you became in your first creation, forbiddeth you  
 to be led by such sensuall appetites, think that the ho-  
 nor of armes which you haue professed, extendeth not  
 it selfe to the fraile and weake subduing of a womans  
 condicion, who by reason of her sexe rather challen-  
 geth at your hãds a defence, thẽ any manlike enforce-  
 ment, besides, much vnworthye should it be vnto your  
 reputatiõ by violence to dishonor, whose estimate and  
 accompt by reason of your liking, you ought to prefer  
 with all honour. In fine frame your selfe to do that vn-  
 compelled, which by force you shall be constrained to  
 wish once to haue performed, so shall you euer do that  
 becometh you, and giue me cause, as my deare and lo-  
 uing brother euermore to accõpt of you. Our former  
 loue & liking willethe me euermore to greet you, your  
 sister and mine commendeth her hartelye vnto you.  
 Fare ye well. B. this thirteenth of Nouember, &c.

**I**t appeareth in this Epistle to be *Responsorie* to an other  
 letter, wherein is to be conceiued, that the writer was  
 perswaded to ioyne in that action, which herein so greatly  
 he dissuadeth. Wherein the places are moze effectuell then  
 in any the other examples, for that in deed the matter of  
 this letter induceth the forme thereof with farre greater  
 circumstances. In this, because the purpose concerneth an  
 attempt to be taken in hand, is laid forth *Difficulcie*, *Pe-  
 rill* and *Impossibilitie*, besides such other places as former-  
 ly in the other Epistles you finde also to be applied. And  
 this generally must I note, vnto you that aswel in these as  
 in many others of like kind, the matter dissuaded is made  
 somuch the moze vehement by how much the circumstan-  
 ces thereof are truely to be dispraised, or absolutely to be  
 condemned, notwithstanding it falleth not out in all E-  
 pistles of this title in such sort to be handled.

For sometimes men are dissuaded from a matter, in respect of the little necessitie thereof, & the great vnquiet thereby ensuing, though not in an other sort perchance to be misliked, the waight resting peradventure farre beyond their reache, and other suppositions, the number whereof I leaue in their selfe conceits to be frequented: knowing the scope heereof to bee so large, and the occurrences so infinite, as it were vnpossible to set downe examples, conducing to the seuerall imaginations of the same. Much no question auaieth it for anye one that studieth well to write, to bee sufficientlpe instructed in these two kindes of *Suasorie* and *Dissuasorie*, to know the better vpon what groundes the force of each of them may be deliuered, so common are their places in diuers other Epistles to be induced as in *Petitorie*, *Monitorie*, *Reprehenso-rie*, *Inuectiue* and such others. Let it therefore firmly be aduised for either of these, that whatsoeuer we endeour to perswade, all the commodities thereunto incident may firste be considered, then by circumstances the same are againe to be amplified, againe if therein be anye discommodities to be supposed, them must we diminish, or as much as we can refel, which vnder *Confirmation* and *Confutation* are contained, and if anye other common reasons besides the meere matter of the thing may be imagined, they shall thereunto be annexed, as some peculiar virtue thereunto encouraging, liking and good opinion, benefite, honoz, health, comfort, pleasure, and a thousand others. In dissuading likewise, that all the discommodities, matters offensive, causes of detriment, insufficiencie, hazarde, or whatsoeuer before remembred, be herein collected, put forwarde and amplified, with like annexing of common reasons and inducements, as in the other is aduised: and in the examples hereof, you see to be tended. And to say sooth, such intermixing of these two so ordinarily happening in manye letters, as verpe few matters do fall out



*Places Conciliatorie.*

in which some one part of them is not sometimes handled: I know not what one thing almost maye bee so certaine and sound, as by cunning skill may not at the pleasure of the writer in some sort or other be depaured, or out of the consuming flames thereof againe to be commended. For such causes therefore it shall be good that the ordinarie places heereof, for the better perfection of the learner, bee very wel studied and often exercised, which either by imitation to handle an unlike matter in a like sort of an example, or by often or continuall reading shall greatly bee furthered. And now will we see what in the other sorts of Epistles we haue to be performed, the next of which ensuing in order, and to be proposed in this Methode, is an Epistle *Conciliatorie*, whose vse is preferred in acquiring vnto our selues, the acquaintance of some one, whom especially we make choyce of, or insinuating our selues into their fauours, whom we desire most to esteeme of. These Epistles in their directions, doe oftentimes passe as well from men of good accompt to such as are something their inferiours, as interchaungeably betweene those, who are accompted equals, but sel dome or neuer is frequented to such as are our betters. The occasion of this Epistle, standing in the first degree, it is likely that he who is much our better either of his honor, worship, or gentlenes, will in plainest termes alwaies deale with his inferiours, whom in such sort he desireth to be known vnto, or otherwise him self would willingly repute of. The sentence of these Epistles are in the best sort to be adiudged, for that the purpozt of them includeth loue, liking, friendship, the scope whereof induceth matter heerin to be framed. Now touching the second degree, order therein requireth these brief considerations. First that pitifully and plainly we set down the cause mouing vs to take knowledge of him we write to, or therebypon to mooue his acquaintance.

This albeit without some assentation may hardly bee  
caried,

caried, for that all men for the moste part are affected more or lesse, to the aduancement of their owne worthynesse: yet shall the wyter by all possible meanes indueour to keepe that Decorum heerein, that he glose not too palpable, least by such meanes he doe incurre a notable suspicion of flatterie. Next, if in our selues we doe conceaue or imagine some one or moe things, that are to such a one pleasing, or whereof we may coniecture the regarde to returne vnto him commodious, or to confirme towards vs a more speciall liking, that shall we modestly tender, and deuise without arrogancie in some conuenient sort to be signified. These are the onely precepts in this kinde of wyting to be solie considered, the obseruation whereof are in sort following by example to be deliuered.

### *An Epistle Conciliatorie, written*

from one of good accompt, to one  
*that is his inferiour.*



After my very hartye commendations vnto you. This bearer and my seruant whom I greatly credite, hath signified vnto me manye matters tending to your great commendation, the report wherof, I haue often since heard confirmed by others. And for asmuch as touching mine owne condicion, I haue alwaies bene a fauourer of Artes, and entierly accompted of the singularitye of any one according to his worthinesse, I haue so muche the more greatlye desired your acquaintance, as one whome willingly I woulde doe good vnto. Promisinge that if at some conuenient tyme I  
died
may



*Epistles Conciliatorie.*

maye enioye the pleasure of your industrie, and knowledge, together with some continuance of your good company. I shall not faile in as ample sort as I can to your full satisfaction and contentment to requite it. Meane while I woulde gladlye be informed by the returne of this messenger, at what time I maye expect to see you, according to which I will appoint horses, and send some vp to accompanye you. And so for this present doe bid you hartely farewell. From my house of N. this twentieth of Aprill, &c.

**S**mall distinction needeth in these kind of letters, for what the order of them is different you see from the first obseruations. Onely the parts mencioned in the aduertisements, inducing the forme thereof are heerein specified. The varietie of which is more strictly tied to the present humour of the wziter, and the cause inducing the substance, then by any speciall direction. But now to the next.

*An example Conciliatorie, from  
one equall to an other.*



**T**HE vniuersall report of your excellencie, each where declared, hath moued me good M. N. not only to admire you for the same, but amonge a great many others, that regarde and especially do accompt of you, hath induced me also heereby to pray your acquaintance. I confesse sir, sithence I first hearde of you, I grewe euen then very desirous to see and to know you, but beeing this other daye in companye of sir T. P. I there vnderstood how much for your singular virtue & learning, both

*Epistles Conciliatorie.*

both of the good Knight and Ladie, you were faithfully commended, and entierlie fauoured.

This considerate opinion of theirs, hath in my speedie determination spurred mee forward, and for my first morninges exercise, caused me to salute you by these letters, the rather for that I haue sondrie times bin informed with what ioyful & friendly conceit, you doe entertaine the familiaritie of euerye gentleman. And albeit there is little desert in my selfe to acquire so muche at your handes, yet this one request vppon your fauour will I presume to make vnto you, that not onely I maye bee entertained with you as one whome you may please to like of, but suche, and in that degree as of whome you will so greatly reckon as to stand assured of. Little God knoweth resteth in me to pleasure you, (the worthinesse whereof, pleased his goodnesse, were so well aunswerable to your vertue) as effectuallic you might haue power in whatsoeuer to commaund. This one thing can I deliuer of my self, that since I had first capacitie to decerne of mens conditions, I haue alwaies studied to honour the vertuous, and euermore with reuerence to entertaine their adions, a fauourer I haue still bene of the learned, and a diligent regarder of their greatest excellencies, suche as in minde more then in wealth would wishe to be reputed happie, and to my vttermost power gladly accomplish what might be deemed most worthie. Such a one if you vouchsafe to like of, I wholly yeeld my selfe vnto you, expecting nothing more then at your conuenient leisure I might finde occasion to see you. Whereunto referring the residue of all my chiefe desires, I doe for the present cease to detain you. London this fourth of Iune &c,

**T**O these Epistles might be adued two seuerall answers: In both of which there is required a special  
and



*Epistles Responsorie.*

and well demeaned modestie, in the one of humilitie to be according to his better. in the other of courtesie to gratifie his equall, eche of them conteyning, a submissiue execution of that, in either of their faculties and professions simply to bee attributed, the diuersities of both of them not impertinent to these our instructions, I haue in sorte following put downe to be reu.

*An Epistle Responsorie aunswering*  
to the first of these letters.



**V**T may please your worship, I haue receiued your courteous letters, and by the same as also by the messenger haue fullie conceiued of your fauour and louing intendment towardes me, for al which I can but render to the same my moste humble and dutifull thanks. Touching my selfe, I very gladly wishe that there were anie thing in me, whereof you might take pleasure, or my selfe be the better enhabled wherin to do you seruice: Such as it is I humbly reder vnto your best command, and do pray that in as good sorte as willingly I do tender it, you may please in like manner to accept and accompt of it. Your man can witnesse, that as yet I haue some earnest occasions for a while to deteine me, who otherwise would foorthwith be well contented to attend you. And were I not thereunto especially enioyned aswell by the countenance and credite of him, to whose liking I haue for a while bestowed my selfe, the importunitie of your seruauant might happily haue led me with him presently downe into the Countrey.

It

It may please you Sir to pardon me for a while, one moneth shalbe the farthest, the terme of which beeing expired, I thenceforward doe remayne to the command of none so muche as your worshipp, to whose good acceptaunce I eftsoones doe recommend my self in all reuerent duetie. London this of &c,

*The Letter Responsorie aunswering  
to the latter Epistle.*



Oft worthie gentleman, I haue vnderstood by your gentle and friendly letters, not onely howe much I rest beholding to your owne selfe, and good opinion of me, but also to the curteous and gentle knight and my especial good La.to eche of whome aboute all others I haue found my selfe indebted most deeply, Many wayes might I aduertise you how muche I haue in conceite to thank both them and you, whiche that my desires may appeare aunswerable to your wishes I doe leaue, till personallie in as present haste as conueniently may bee, I may finde oportunitie to see you. I am not sir altogether ignoraunt of the good partes whiche by some (vnto your selfe well knowne) hath beene aduertised heeretofore vnto me, and for whiche I doe moste willingly embrace you, and heartily wishe of all others to see you.

Assuring you that you haue but preuented me in this one courtesie, whiche before my going out of towne, I was vehemently perswaded to haue tendered vnto you, wherein neuerthelesse I rest satisfied



*Epistles Responsorie.*

in that by one so well accomplished as your self, I haue heerein bene so farrefoorth conuincd. My businesse here with my L, resteth I hope vpon a present dispatch, and therfore doe I reckon by Gods grace within these very fewe dayes to visite you. Meane while confessing howe muche I stand charged vnto your selfe for this sole courtesie, I doe pray that vnto the worshipfull knight, and also to his good La, you will reporte my humble duetie. As you wished and required, I do hereby salute you, and so promise in such matters alwayes to accompt of you, viz, yours &c.

**N**OW after these *Responsorie* letters, each answering in ample sorte the others tendered courtesie, I think it meete to returne againe to the order of these former *Epistles*. The nature of whiche seemeth not to retayne anie suche force whereby an inferiour person may in the termes or order thereof, appoche to require an inducement of love or liking from one that is his better, for that it appeareth being handled in the same kind, it should rather be deemed *Petitorie* then otherwise, for somuche as it behooueth in such a cause, wherein the case so standeth, the termes to be farre moze submissiue and humble, then in this *Conciliatorie* by the matter thereof may in any wise be permitted.

The second matter heereof is now *Reconciliatorie*, in which (as deriued from the other) we are intended to proceede. The matter heereof importeth a reconciliation to those from whome we acknowledge in some sorte or other to haue bene disseuered, contrary to the bond of friendship or duetie that therein might happily haue bene required, whether by our owne default or by whose or what defect, as by the circumstance of the action may therein be required. In the framing of this *Epistle* we shall recozde with our selues, in what league, amitie, or duetie, wee before  
tyme

time stood bound to him to whome wee studie to bee reconciled, thereupon shall we according to the strict observation at that instant held of the same, study eyther to qualifie, adnichilate, or viterly to extinguish the cause of falling of, the disseueraunce, or breach. Then shall we desire for the considerations thereunto inducing vs, to be retayned agayne in his wonted fauour or friendly acceptaunce. These as in the example following may in like order be suted.

*An example Reconciliatorie from  
one friend to another.*



He regard of our auncient amitie and long continued acquaintance, wherein so firmly and manie yeares we haue bin knit together, will not permit (my good D. that wee shoulde for one slender grudge, (rather by the malice and despite of others enuieng our olde friendship, then by any occasion of our selues, in ill time suggested betwene vs) we shuld in this sort be disseuered. True it is, that before this time the like breach, or anie one thing neere vnto the same could neuer deuide vs, but what (mischiefe) shall I nowe terme it or imagine to be the occasion, that in so vnlooked time, and vpon so vnexpected a chaunce, shoulde in this hatefull and vilde sorte, giue meane to vntie vs, betweene whome so great a league of loue, so long confirmed and approoued liking, so many protestations and obtestations, hath long since passed, as by the force thereof might haue enioyned vs neuer to haue fallen to this variance,

Exordium.

argolus

Propositio

Pleonasmus



*Epistles Reconciliatorie.*

variance. But what cannot enmie doe? what is it that cruell detestable and inueterate malice cannot per-  
forme? Credite me, my D. for my part I am sorry that  
euer folly so much maistered vs, as to hearken in anie  
sorte to the stirrers vp of such and so cruell bitternes,  
And as my selfe was the first that by admittance and  
allowance thereof, gaue the foremost onset, by meanes  
of which grew this discontenting and vnkinde depart-  
ment betweene vs: so will I not be with the last that  
shall indeuour within our selues a nouell and more as-  
sured reconcilment to the intent the fruites of oure  
vnfayned liking approouing by such meanes the more  
forcible, may render vnto all the world a sufficient te-  
stimonie, howe hard and difficult a thing it is to parte  
those, whome (but onely deathe it selfe) no one thinge  
heerafter shal euer be able to driue in sunder. Be onely  
contented my D. once againe, to reestablisht that which  
beeing a little vntwisted can neuer wholly be broken.  
Thy knowne good will, and hearty zeale vnto me, assu-  
reth me not to distrust the same at thy handes, whiche  
thou shalt euer finde to bee graffed within mee. This  
euening by Gods grace I meane at our lodging to see  
thee, whether, and to thy selfe I do most heartely com-  
mend me, this &c.

Epilogs.

**T**his *Reconciliatorie* beeing different from that other  
*Conciliatorie Epistle*, by reason & argument therof ten-  
deth to renue that, which formerly might by the other be  
before intreated for, carrieth the effects therof as well as  
it doth betwene equals) so from an inferiour person to one  
who in reputation is somewhat more then his better. Up-  
on presumption of whose fauour, or by negligence of hys  
own dealing, hauing thrown himself into som disgrace to  
such a party, hee may by means herein offered, reconcile  
himself in any sorte be list of humilitie. To & furtherance  
whereof this example following may be considered.

Am

*An Epistle Reconciliatorie from  
an inferior person to one that is his better.*



Please my honorable good L. It was giuen me to vnderstand about two dayes passed by M. R. that your L. shuld very hardy conceiue of me, in that vpon some vrgent occasion I delaied to yeelde that testimony vnto his cause, whiche in equitie and reason I ought to doe: and the rather for that by your L. earnest entreatie and request I was eftsoones thereunto required. The griefe was not small I sustained thereby, in that hauing receiued so manie and sondrie benefites, by your honourable fauour accomplished towards me, whereby diuers wayes I remaine in duty and honesty charged during my life vnto the same, that by one bad supposall, vntimely suggested vnto your L. hearing, I should stand on so great a hazard as the aduenture or losse of your good opinion, the recouery whereof (as I coniectured) shoulde resolutelye seeme, for that onely cause to be opposed against me. Your L. doth I hope remember, that in my last speeches had with you about the same matter (albeit before that time I stood on some termes, doubting the malicious dealinges of the aduerse party otherwise against me, in reuengment of my plain and honest testimony therein) yet at the last was it concluded that I shuld gather together al the notes ministering furtherance to the cause, & therupon deliuer my true and certain remembrance on record, touching & concerning the same. What care I haue sithence vsed in the matter, and vpon intelligence had with M. R. how  
vehe.



*Epistles Reconciliatorie.*

vehemently then in satisfaction of what might anye wayes content your L. and be furthering to his right, I still prosecuted the vttermost effectes thereof, I had rather himself shuld deliuer the I to become a reporter. In somuche as I well know (how euer any others haue miss-informed your L. against me, himselfe as a gentleman, will yet vpon his worde assure the truth and certaintie. I did I must confesse at the first vse some delays in the immediate dispatche of the thing, but how and in what maner and to what ende and purpose, let hym also relate. Your L. I hope will therefore doe me that right as not to be euill perswaded towards me in a cause wherein I haue vppon your honorable assurance and commaund entered so farre foorth into, as therby I stand assured to haue purchased vnto my selfe matter inough of hatred, and by those whome (hauing refused by my silence to entertaine as my assured friendes) I haue by such meanes enabled sufficiently to become my heauie and moste bitter ennemies. The hatred of whom cannot vnto me any waies become so iniurious as the ill conceite of your L. should redounde to be of all others most greeuous. For mine own part (so much doe I stand on the reuerend regarde and accompte I beare vnto your L. as were it not I rest perswaded that vpon the equall deliuerance conceiued of my willing minde vnto your seruice, you would againe be reconciled in fauourable and good opinion towards me. I should so farre forth be discontented, in my imaginations, as neuer coulde I be at attonement. with myne actions, wherin by the least sparke of negligence whatsoever, I might haue ouerslipped anie thing that shuld become displeasing, or otherwise offensive to the same. Your L. wonted honour and bountie geueth me great expectation of the contrary, and mine innocencie and true report of maister R. doth also in some sort assure me

me. Whereupon remaining as he that alwaies thinketh his life no better spent, then for and in your L. vtmost seruice to be continued, I hūbly surcease this day of 30.

**T**he manner of these Epistles might in an other purpose then herein expressed, be also applied, as beeing *Reconciliatorie*, in the behalfe of some other to be written, as occasion may be offered, but forasmuche, as they in that sorte beeing handled doe, for the mosse parte, fall into the *Swasorie* or *Diffusorie* kinde, in the order of whiche, the arguments are chiefly to be continued. I deeme it besides necessitie, to write any example at all concerning them, for that when any such thing shall be brought in question, the substance and conueyance of the state and cause, may readily to the same be drawne out of the places sorted vnto each of those kindes, as in the discourse before, is at large remembered. For prooofe whereof, let it be considered, that if by an Epistle of this title I should endenour to reconcile a man to his wife, or a woman to her husband, a seruant to his maister, or a maister to his seruant, the father and the child, the friend to a friend, the neighbour to neighbour, or kinsman to kintred: Needes must I for the compassing thereof shew some reasons how and which waie to induce these, and therefore must I of necessitie runne into diuers perswasions, in the qualitie wherof, by whatsoever action I goe about to transpose, the effectes must needes be concluded. Sufficeth therefore y for these epistles I have deliuered sufficiently, and heere with will wee waue vnto the next, which in order hereunto are *Petitorie*. And inas-  
much as these Epistles are so named, for the earnest *Peti-*  
*tion* or request in euery of them contained, and that the variety of things are such to be demanded, and mens conditions so diuers, at whose hands or from whome the same are to be receaued, required or obtained, it falleth out by consequence that according thereunto, the manner of the *Epistle* must needes also be diuers and variable. For some

*Epistles Pe-*  
*titorie.*



*Epistles Reconciliatorie.*

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*Epistles Pe-  
titorie.*



*Places Petitorie.*

things there are which favourably and with great indifferencie, are oftentimes to bee required, and bestowed as counsell, aide, patronage, good speeches, naturall care and regard, & such other like. Some also and such sensible persons, as for whiche, or to whome, to aske or sue, a certaine kind of shame, is in a maner tied, viz. in crauing, borrowing, importuning, charging, or to vehement troubling. The stile and order & deliuerie appertaining to either of these is greatly different. Touching the generalitie of both, to either of them it is requisite that in the *Exordium*, an enueuor be vsed whereby to adhibite vnto vs the good will, fauor, or good liking of him to whom we write. Next that therein we proceede according to our acquaintance with the party, his estate credit, or support whereby to pleasure vs. Thirdly that the cause we take vpon vs to preferre, be iust, lawfull, and honest. Fourthly that it be in his habilitie, or power, to counsell, ayde, protect, preferre or relieue vs. Fifthly, the order or meanes whereby the same may be wrought and accomplished. Sixtly, our gratitude and remuneration, worthily tied to the thankfull acknowledgement or requitall of the same. In the first sorte of these, the cause standing favourable, or indifferent, wee may the more bolder endeuour to produce or lay forth the aptnesse or beleeuing thereof. In the second: greater modestie, and a more shamefast deliuerance is to be reteined, the preferring whereof would best be by *Insinuation* the better by couert meanes to wade into the depth of our *Petition*. In this place a more then ordinarie bashfulnesse to be admitted, which giueth no small furtherrance to euery demand, as audacious and wanton, impudency on the other side returneth the greatest impediment in any thing to be obtained. For no man willingly would do benefite to such a one, which in maner goeth about as of dutie and not of courtesie to exact the same, and rather as a commaunder then crauer, would impudently thrust himselfe

selfe to the obtaining therof. And because the whol course  
 hereof obserued by way of every Petition, is by inference  
 of many circumstances to bee altogether determined, the  
 order as I haue related vnto you before, must be conueied  
 by places *Suasorie*, resting very often in confirmation of y<sup>e</sup>  
 honesty, goodnes, lawfulness, & needfulness of our petition.  
 And if y<sup>e</sup> *Exordium* be happily framed of his person to who  
 we direct our letters, it shal not be amisse that therein we  
 briefly doe capitulate some part of his vertues, courtesies,  
 humanity, bounty, readines to comfort, pleasure, or dooreliefe  
 vnto any, wherby we may priuately draw his fauor & good  
 acceptance vnto vs, besides if he haue made vs before time  
 beholding vnto him, we shal gladly acknowledge y<sup>e</sup> same,  
 and declare y<sup>e</sup> being already indebted, we study more ther-  
 by to yoke our selues vnto him. If of our own persōs, the  
 shall we lay open, w<sup>h</sup> what great expectation & regard we  
 do in our conceits entertain the desertes and worthines of  
 such a one, modestly preferring what in fauour of him, and  
 common & equal loue, hath passed betwene vs. If of the in-  
 terchangeable loue, liking, and courtesie whilome resting  
 betwene our predecessors or auncestors, then the weight &  
 force therof we shall put forwarde accordingly. If of the  
 the person of our aduersary against whom we demand any  
 assistance, fauor, protection, or remedie, we may inferre (if  
 any such be) y<sup>e</sup> common dislike of both of vs towards him,  
 & how ill he hath deserued at eithers hands, and therupon  
 require aid against him. If of y<sup>e</sup> thing or matter it self, the  
 same be to be caried, we shall shewe the valew, godlines,  
 goodnes or common benefite of the same, that the matter  
 is vnto him easie, to vs of great importance, and if with-  
 out arrogancie it may be done, we may enforce some occa-  
 sions of benefite or other contentment thenceforth to happen  
 vnto him. And if any discommoditie doe happily seeme  
 to appeare in laying open the same, the likelihood wher-  
 of may either alienate his mind, or withdrawe his assis-



*Epistles Petitorie.*

staunce or other liking from vs. that shal we either studie to extinguish or otherwise, as much as we may to qualifie or auoyd: By such kinde of meanes, behoueth we prepare our selues to the deliuerie of our *Petition*, which beeing in as apt & plaine terms as may be laid open, we shal by such inforcements (as in moouing affections hereunto, may be deemed pertinent) quickly and with great facility procure to be effected.

*An example of an Epistle Petitorie in  
a cause indifferent.*

*Exordium.*



HE studie and great desire wherewith (Sir) I see you bent continually, to the vniuersall aide and benefite of all men, & for whiche to your great praise you haue generally so well deserued, and deseruedly are euery where reputed, hath moued me in the behalfe of this poore

*Narratio  
cum Propo-  
sitione.*

man to become a Petitioner vnto you. About two monthes since, hee had dealinges with a neighbour of yours touching a farme whiche hee was for terme of yeares to take at his handes, and notwithstanding a promise and graunt thereof to this bearer made, in consideration whereof, hee payde him then in hand a good part of his mony) the iniurious cormorant glazing himselfe with extorting from the pouertie of this and many others, hath fithence that, not onely passed a demise as his act & deed in writing to an other, but goeth about to defraud the poore soule of his mony, the some whereof is the whole patrimonie, riches, and stocke of himselfe, his poore wife and familye. And forsomuche as without the countenance of some one fauoring the poormans right, he is like to be ouerborn

with

with the weight of the other, and so consequently to be vndone. I haue thought good to make thus bolde **Petition.** to request your lawfull fauour in his furtheraunce, that by your aucthoritie and meanes, some honest satisfacti- **Honestie of** on and end may to his behoofe be performed. You shal request. doe therein an acte most honest and laudable, dealyng for such a one, for the procuring of whose right, hys heartie prayers for your safetie shall witnesse well the **The meane** comforte you shall doe him therein. I am perswaded to performe the same. your speeche and aide may herein preuaile very much, as a thing which with great facilitie you may cause to be dispatched. And for my selfe, as I shall at no tyme **Remunera-** rest vnmindefull of my request tendered vnto you tion. herein, so shal I not faile in what I may to the vtmost of my power to satisfie you, by whatsoeuer possible requi- tall. And euen so with my heartie commendations, I doe bid you most heartily farewell: R. this twelfth of Aprill. &c.

**T**his Epistle notwithstanding the same is written in fauour of an other, yet is it *Petitorie*, and retaineth the partes thereof throughout, for in the first, being the *Exordium*, the matter of the same is drawne out of the person of him to whome it passeth, by preferring his care & willingness to do good. Then the *Narration* and *Proposition* setting forth the occasion of the demaund. The *Petition* next, the *Honesty* and goodnesse therof, in respect the deed cannot be but praise worthe, that is occupied in relieuing the poore, and furtheraunce of the right. Then the *Possibilitie* and meane deliuered to compasse the same, the one liable to his auctoritie, the other to his trauaile. Lastly a *remuneration*, by declaration of good acceptance & promise of requital. The like order hereof is generally to be entertained through out all the rest of these Epistles, whose obseruation in the other examples shall more particularly be effected.



*An example Petitorie in the nature  
of Reconciliatorie, from a sonne to hys  
displeased father.*

Narratio.



Floodes of teares sealed with hard and bitter sighes, if continuall sorow and neuer ceasing care, if consuming griefes not of a diseased bodie, but of a pestered minde, might haue rendered sufficient and assured testimonie, whereby to perswade your ladé cares furcharged by this time with the weight of my incessant and

continuall cries: the intollerable woes wherein I liue, secluded from the right and name of a sonne, and barred quite from the sweete and gentle terme of a louing and kinde father, had ere this time geuen meane of recouerie to my daunted and dismayed spirites, and kindled in me some wan hope, one day to haue found an houre so happie, wherein by a right conceite conceived of my vnkindly pleasures, or conuincd by the importunitie of those who haue pittied my euils, your naturall care might in some sorte or other haue bene renewed, to the redresse of all my forewearied and heauie groning mischiefes. But infortunate as I am, that for all the humble suite so manie times presented in these and such like blubbered lines, so hardened is the minde of him I write vnto, that whilome hauing bene a deere & louing Parents I maynot heerin dare to tender, or so much as once put forward vnto hym the appellation of a gracious and pitifull father. If it haue so pleased vnto your grauitie, in such seuerer maner still to deale with me, & that the hateful shew of my il deserts,

Propositio.

Distributio.

*Epistles Petitorie,*

is yet become of so loathed and detestable recordation, in this very leason vnto you; then (as before time I eftsoones haue done) I doe cōfesse my letters vntimely ly also at this instāt to haue approched vnto you. But if the long detained grace, by whose heauie wāt (your son *Parenthesis.* might I say?) nay the forlorn and despised issue of your aged yeares! (for so am I now forced to say) is perforce driuen almost into a desperate conceit & mislike of his liuing, may by the best spark of expectation, be annexed to the most vehement effectes, of his prostrate and meekest submission, then groueling vppon the lowest ground, and humbling my highest imaginations to the *Petition.* deepest bottome, wherein your implacable displeasures haue hitherto beene couered, as meekely and with as penitent speches, as any griued and passionate mind can vtter, I doe beseeche you sir, that at the last, you will receiue (not into your accustomed fauour) but to your common and ordinary liking, the most disgraced of all youre Children, and pardoning the disobedience wherein hee dared once so farre foorth to provoke against hym, the weyght of your knowne anger, vouchsafe hee may once againe bee numbred amonge your famelic, though not partaking with your Children.

This sole benefite and last request if my burthened soule may obtayne at your handes, happilye I may then liue, as comforted by the hope of that whereunto a buzied and careful endeouour may once peradventure enhable mee, otherwise, dyeng in the ouerflowing matter of my desperate and continued griefes, I pray at Gods handes that I may obtaine that by mercie, whiche cruell destinie in my life time coulde neuer winne vnto me, by all possible intreatie. My submissione duetie aunswerable to the regarded place of your fatherly auctoritie, compelleth mee to attend *Peroration.* with



*Places Petitorie.*

with all humblenesse the resolution of your clemencie;  
In the hope wherof, resting my decayed and ouerwea-  
ried imaginations, I liue till the receite of your knowne  
liking doe ascertaine, in what sorte may please you to  
repute me.

**T**he stile of this Epistle is vehement, because the pas-  
sions of him from whence it came were vehement,  
and is deducted as you see from the nature of *Reconcilia-  
torie*, which aswell for the submissiue and lowest termes it  
beareth, as also for the vrgent petition therein contay-  
ned, I haue rather chosen to place among the *Petitorie*.  
The part of *Honest* herein deliuered, is passed in woordes  
meekest and of great obedience, wherein he studieth by all  
possibilitie to mitigate towardes himselfe, the too muche  
seueritie of his father. The *Exordium* is carried by *Insin-  
uation*, expressing the vehement effectes and surcharged  
conceites of a minde more than ordinarily greued. The  
*Possibilitie* reflecteth in the father, which commonly by nature  
is with some more facilitie then estranged difficultie, en-  
treated towardes his sonne. The Meane to compasse it, is  
his fatherly instinct, whiche by charged auctoritie affec-  
teth nothing so much as obedience of his Children. Thus  
are the places required herein, in sorte as you see perfor-  
med. And for because within any one title, there is no one  
thinge offordring matter more plentifull, or with vse  
more common frequented, then this *Petitorie* kinde, (In-  
somuche as whatsoeuer containeth any speciall or sole re-  
quest in the substance thereof to bee accomplished, is  
hercunder concluded) I will sorte you downe so many ex-  
amples of all sortes, as that there shall not faile heerein  
wherewith sufficiently to instruct whatsoeuer in the lyke  
occasion is or ought to be required.

*An*

*An Epistle Petitorie, wherein is*

craued trauaile and counsell to

*be assistant vpon urgent occasion.*s one greatly emboldened by Exordium.

the forwardnes of your wonted courtesie and liking, euer bent towards me. I haue dared (Sir) once againe vpon presumption of the like, hereby to entreat you, wherein you maye see in what degree of affection I do entertaine you, in

that not contented, I haue already so many and so oftentimes vsed you. I doe by such meanes indeuour so lie to make my selfe wholly and to none other so much as beholding vnto you. My man hath returned me from London, how by more then common celeritie I haue in my sute beene preuented by my aduersarie, Narratio. whereby it is like, my cause standing vppon so great a hazarde, it will goe very hard with me. Now if your wonted counsell, and friendly assistaunce be not speedily aiding, both the hope of benefite, charge, and expence thereof will be lost vtterly. In regard whereof, these maye be in as earnest maner as is possible to entreat you, that vpon the attendance of my man, I may Propositio. (as wontedly) vse you. Your counsell ioyned with a little trauaile maye greatly profite me, and now more Petitio. then at any time els exceedingly pleasure me. Wherein if it may please you to yoke me farther vnto you by the waight of your courtesie: I shall not onely endeuor Meane of by all possibilitie to requite it, but also your selfe shall performace. not faile at anye time to finde suche a one of me, as of Remunera- whose trauaile, industrie, or what other abilitie to pleasure you, you may accompt assuredly. I haue by cer- tion,



*Epistles Petitorie.*

taine other letters moued my L. to haue fauourable  
 confideration touching me, which as I am informed,  
 his L. hath. What els to be performed herein, my man  
 shall make knowne vnto you. And thus doubting  
 as little of your friendship herein, as of mine  
 own thankfull disposition, prest alwaies  
 to the vttermost to gratifie you.  
 I do hartely bid you fare  
 well D. this of, &c.

Peroratio.

*An other of the same.*

Petitio.



Meane of  
 performace.

Possibilitie.

Remunera-  
 tion.

IR I am so bolde in my great  
 necessitie, vnder assuraunce of  
 your forwardnesse to doe me  
 good, to entreate your especi-  
 all ayde and furtheraunce in  
 two thinges, the one whereof  
 this bearer shall instruct you  
 in, the other your selfe can best  
 tell, for that I made you at my  
 last speech acquainted with the same. Both of which  
 consisting in your labour and deuise, I am of opinion  
 that none then your selfe can fit the occasion better.  
 And truely such is the force of imprisonment, as con-  
 trarye to that you haue wontedlye knowne in me, my  
 vnderstanding is quite decayed, and forworne with  
 my libertye, and where the spirites are so destuned, it  
 must needes follow, the memory can sounde nothing  
 but discordes.  
 In fine, sir it is in you to doe me good, and to make  
 me by this onelic action for euer beholding vnto you,  
 wherein if I may so far forth presume of your fideli-  
 tie, assure your selfe, that if euer God giue me libertie,  
 A. C. to none so muche as to you shall be yoked in  
 cour-

courtesie. Good M. D. the matter heereof requireth  
some hast, wherunto I most hartely entreat you. Fare  
yee well this of, &c.

*A letter Responsorie to the  
same.*



Ood M. C. needles were it you  
shoulde entreate mee to that,  
whereunto you haue found me  
alwayes most willing, and suche  
whome with small perswasions  
you maye induce to a far grea-  
ter matter, then what in your  
last request you haue so ear-  
nestly desired. The messenger

I haue appointed to morrow morning to retourne a-  
gaine to my lodging, at which time I will not fayle to  
finishe, what in the best sort I can conceaue to be vnto  
your occasions most furthering. Hard will it be for  
me to accomplishe that, wherein your selfe maye bee  
found so vnperfect, for that the dullest conceipt for-  
ged from the mooste distempered of your imaginati-  
ons, can not but sound farre better tunes, then the ri-  
pest of my inuention is any wayes able to vtter. Ne-  
uerthelesse, suche as it is, or so muche as (by dislike of  
your owne) you finde meane to accompt of, that will  
I prepare to your view, and put forward to your good  
speed, thinking it better by deliuerye of a grosse de-  
uise to satisfie the demaunde of a friend, then by con-  
cealing the simplicitie thereof to be censured by dis-  
courtesie. In conclusiō, it is (sir) lawful for you to vse the  
vttermost, & fittest to our confirmed league of amitye,  
that (in whatsoeuer) you should approone me, wherein



*Places Petitorie.*

I desire you conceaue no more, then such as I entende to become, and you shall assuredly find me viz. yours, &c.

**H**ere must I note vnto you the last of these *Epistles Petitorie*, in which is neither *Exordium* nor *Narration*, but foremost of all the petition, and afterwardes the parts following, the like whereof you may perchance find hereafter. For that where practise and skill hath sufficiently enabled a man to write well, there is no necessitie that such should be tied to rule, who beeing of sufficient knowledge and capacitie, are able to decerne what is meetest, and accordingly to direct the square of their owne doinges, sometimes one waye, sometimes an other, as in the intendment therof, may to the present occasion seeme conuenient and readiest. And as in this one letter, so may the learner light vpon many others, beeing different also from the obseruation herein deliuered, and sometimes abruptly entering into the matter without anye limitation at all, one other example whereof shall be next hereunto deliuered, the firste beginning of which, declareth the meane of accomplishment of the request, before the petition declared, whereinto by imitation the vnskillfull may not rashlye enter, without good aduiseiment what in the performance therof may be chiefly considered. The Methode of which notwithstanding, is in this sort pursued.

*An example Petitorie, concluding  
a brieft request and courteous remem-  
brance of a thing before time pro-  
mised.*

Now

*Epistles Peritorie.*

Now is the time (wherein if your pleasure be ) you may perform what erst you have promised, I therefore desire you as hartily as I may, that your intent being to do me good, you will now execute the same. And albeit I doubt not of your willingnes herein , whose courtesie hath not beene straunge towards me : yet rather inforced by mine own necessity, and continual remembrance of my vnprovided estate, I prepare these lines, solicitors of your expected promise, which bearing in their front a token of oportunitie, would praie you not to let slip occasion, but with asmuch speede as willingnes to accomplish the same. Remembring how manie waies I am beholding vnto you, I remaine in accompt of your courtesies, rather studious to thinke on them, then any waies able to requite them. &c.

Meane of accomplishment.

Petition.

Acknowledge-  
ment of  
courtesie.Remunera-  
tion.

*Another example of the like effect.*



Even as a bold begger, the more he is relieued, the more he still preasseth forward vpon the bounty of those, whom he supposeth to fauour him: so fareth it with me, who hauing estates enjoyed your trauaile to my no small benefit, am neuerthelesse so shamelesse as still to importune you in the same. I haue good M. G. I confesse, by your good meanes receaued sondrie fauours

Exordium of  
a simile.

Propositio.

at



*Epistles Petitorie.*

Acknow-  
ledgment of  
courtesie.

Remunera-  
tion.

Necessity of  
the matter.

Petition.

Peroratio.

at the handes of my L. which I can not, nor euer shall be able to requite vnto you, the matter of my sute notwithstanding hetherto depending before his honour, I neither can or maye so farre forth withdraw my selfe, but I must needes now and then sollicite you, as the Gent. by whose onelye courtesie and perseuerance in wonted care and good affection towardes me I doe liue, and so liuing, continue my dayes and yeares with suche assured respecte, as hee that hath sworne and vowed in him selfe neuer to forget you. It doth sir so much stande me vppon the procuring of his L. letter in my behalfe, for the indifferent tryall and hearing of my cause, as without (in speciall and earnest speaches the same bee directed forme to the Iustices and Commissioners). I am in great dispayre how the case will goe with me. It is you therefore good M. G. that must helpe me heerein, and by your onelye meanes I muste bee warraunted in this action, the intendement whereof furthering so muche vnto right and cause of equitie as it doth, I hope his L. vpon your mocion will the easelier condiscend vnto. This is it that I requyre at your handes, and to the speedy dispatch whereof I maye not cease to importune you. Whereon concluding for the present, I doe hattelye bid you farewell, &c.

*An other of the  
same.*

Good

*Epistles Petitorie.*

Ood M. D. I am more behol- Acknow-  
ding vnto you then I can well ledgement  
recount, for the great paines of courtesie.  
and louing indenuour, wherein  
you haue trauailed about my  
redemption as I may terme it,  
which althogh it hath wrought  
in effect my assuraunce, yet is  
there somewhat more to be ad-

ded according to my friendes direction, as by this in-  
closed you may at large perceauie. Wherefore sir I be- *Petition.*  
seech you (as before) thinke it no paines to make a  
good ende of that which you haue so well begunne.

My request is, that you will now vse this discretion *Meane of*  
for me, wherewith so many times you haue stooode me accomplis-  
in stead, I meane in conference with suche personnes, ment.  
whose names herein shall be vnto you deliuered. Your  
dealing circumspectlye with the handled (as no doubt  
you can) shall greatlye auaille to my speedye dispatch.  
Monday is the day wherein I am like to win the goale,  
which without you I shal neuer attaine vnto: for which *Remunera-*  
your friendly action, both in this, & that already done, tion.  
I vow to God while I shal liue, to be whole at your co-  
maundement. I haue sent this bearer to attend you to  
those places, and therewith my most hartly commenda-  
tions vnto your self and your bedfellow, whom I pray *Greetinges.*  
you to thank for her courtesie, and let her vnderstand,  
that if euer I shall haue libetty, I wil be more thankful,  
then either my wordes can import, or at this instant is  
in my power to manifest. Expecting neuerthelesse, as  
much by you to be satisfied, as if there were in me to  
bee hoped a greater recompence. I praye you sir ac- *Secrecie.*  
quaint not this bearer with the cause, who thereun-  
to is as yet a straunger, and so I meane shall con-  
tinue, notwithstanding I doe now vse his trauaile for  
the



*Places Petitorie.*

Dispatch.

the present turne. My last conclusion requireth your conuenient hast, for the performance of this occasion, in the consideration whereof, I praye you to measure me as your moste regarded friende, who in all actions whatsoeuer shall bee still bent to the becke of your assured liking, &c.

**M**uch more might be handled in this kind, the method whereof is one of the moste ordinarie of any sortes of Letters that are indited, for that the greatest number of directions are commonly concluded in this matter, the requestes whereof doe either specially concerne the wyter, or are otherwise to be respected in the behalfe of some other. The occasion of which hath caried herein the plentie of so many examples, that by manifesting the diuersities of their orders and vses, the learner might not want wherein to be directed, and choyce of varietie wherewith to be delighted. Now besides these hereby already deliuered, ther are letters also might besuted vnder this form, which from noble men or others, are many times witten in fauour of sondry persons, containing requestes in their behalves to be perfourmed, which notwithstanding the difference of estates, in that the same doe for the most part passe vnto their inferiours, yet seemeth the nature thereof to be *Petitorie*, but in a different order of these to be altogether pursued. Insomuch as neither agreeth it, to vse lyke circumstaunces of humilitie and entreatie, nor of pleasures or courtesie, as in the other are required: but rather a necessarie supposall and assurance of their demaundes to be hearkned vnto, in respect that of their honours, reputations, or credits, it is intended they will require nothing, but what with reasonable tolleration may be liked of. But in truch Hold the vse of such kind of directions in choice of both, rather pertinent vnto the title *Commendatorie*, for that whatsoever is therein written,

ten in fauour either of the person or of the cause, maye in respect of the honoꝝ or reputation from whom they come, be better deemed in sort of a courteous demaunde, to recommend the regard of the partie or thing spoken of, then by the submissiue title of a matter craued, or by any order of humilitie otherwise to be sought for, for these causes I haue thought meet therefore to adioyne immediately herevnto, the same *Epistles Commendatorie*, being so nearelye affined with those of *Petitorie* as they are. To these *Epistles* belongeth diligent animaduersion, that (for asmuch as in them the parts both *Demonstratiue* and *Deliberatiue* are vsed, as well in describing and perswading what in the person or action is either to be liked or commended) we continue not ouer much vppon either of the twaine, especially writing to such a one, who being so farre before vs, our selues may also seeme in some sort to depend vpon, but with such breuitie to carrie the force thereof, as it maye thoroughly appeare the waight of our speeches, rather to stand as a testimonie of that we know or conceiue, then a disputation of a matter or thing like to be. The places appertaining vnto the kindes heereof, are altogether as in the *Petitorie* are already declared, chieflie when the same, intendeth to a cause by writing preferred to be fauoured. But if the *Epistle* do concerne the person of anye one to be respected, we muste beware that in the credible deliuerie of whatsoeuer occasion tendinge to his praise or matter of preferment, we doe the same either by warrant of our owne knowledge, or by such certaine report of others, whose assured opinion can not bee mislead in concluding the action. And otherwise, if neither of these do in truth fall out to be certified, then shal we shew what information we haue besides our owne conceipt, or peraduenture no other assurance at all but our owne simple liking. Petitions also are frequented in requiring fauour to these causes, wherein standeth in hiest regard the state,

*Epistles  
commendato-  
rie.*



*Epistles Commendatorie*

countenance or authoritie of him, from whom the letter is framed, who accordingly therunto may desire, that the rather at his request, or vpon his sute, or for his sake, or in regard of his liking, the person maye be accompted of, or the action furthered. Besides it may be added to the increase of a more speedy perfourmance, the loue (if any be, or occasion thereunto sortinge) we owe to him we commend, or in whose fauor we write, either solie for himself, or conuained from his friendes, his parentes, the consideration of his charge of wife, childzen, or seruants, the wrong offered, benefit to be attained, or whatsoever other matter to be deemed requisite or conuenient. Now from whence or out of what instigations, the matter of such commendation is to be drawne, you haue in the generall chapters of this booke already at large. The circumstances of which, and whatsoever els hereby forewarned, shall in the ensuing examples be more at large deliuered.

*An example Commendatorie, wherin*

is recommended to a noble man from his

*inferiour, the condicions and behauiour*

*of a Person.*

Narratio.



Recommen-  
dation.

**V**T may please your good L. This Gent. the bearer hereeof, with whom a long time I haue bene acquainted, & of his qualities and good behauiour haue had sounde and large experiment, hauing bene a good time a sutor vnto me to mooue his preferment vnto your L. seruice. I haue now at the last cōdiscended vnto, aswel for that I know your L. to be now presentlye diffurnished of such a one, as also that there shall hardly be preferred vpon a soden any one so meet

as him selfe to supplye that place. And thus much by your L. pardon and allowaunce dare I assure vnto you, that if it may please you, in credite of my simple knowledge and opinion to employ him, you shall finde that besides he is by parentage discended from suche, as of whom I know your L. will verye well accompt of, he is also learned, discret, sober, wise and moderate in al his actions, of great secrecie and most assured trust, gouerned in al companies accordingly, finally a man so meet vnto your L. and for this present turne so apt & necessary, as I can not easely imagine how you maye be serued better. Pleaseth your L. the rather for the great good will I beare him, and harty wel wishing I owe vnto him, to accept, employe, and accompt of him, I nothing doubt but your L. hauing by such meanes giuen credite to my choice, shall finde him such, as for whose good seruice besids your honorable accompt towards him, you shall haue further occasion to thinke well of me for him. Whereof nothing doubting vpon your admittance once passed, I do refer both him and my selfe in all humblenes to your best and most fauorable opinion, from my house in B. this of, &c.

Praise of the  
partie.

Petitio.

Peroratio.

*A letter Responsorie to the same.*

After my verye harty commendations vnto you, Sithence the receipt of your last letters and recommendacion of P. B. into my seruice, I haue had smal occasion either to write or sende vnto you till this present. And for so much as vpon your certaine notice deliuered vnto me in fauour of his pre-ferment, I helde my selfe so well assured in all thinges

Mentio.

Proposio.



*Epistles Commendatorie.*

of his behauiour, as I doubted notther upon to receiue him in place of greatest fidelitie, and with vndoubted affiaunce to reteine him: I haue thought good hereby to let you to vnderstand, what great pleasure I haue taken in his diligent attendaunce, assuringe you that for many vnexpected qualities, which I haue approued to be in him, I doe wonderfully well like of him, and that with so good affection, as I intende not to omit anye thing that may tend to his aduacement. In beholding him often times me thinkes he manye waies doth resemble his father, who in sounge trowth, I doe suppose might haue bene entertained with the best for his wel deseruing. This bearer shall informe you of some especiall causes, concerning my affaires in the country, whō I do pray you to conferre with, and to afford your trauaile for his present dispatch, which I will not fayle hartily to requite vnto you. For your care had of my wants, & diligent supply of such a one I do many times thank you, and haue promised in my selfe for the same to become a debtor vnto you. And euen so I do bid you hartily farewell. From the Court this of, &c.

*An other Epistle Commendatorie,*  
of the sort before deliuered.

Narratio.

Propositio.



My very good L, I am informed by this Gentl. the bearer hereof, that by meanes of one of your Chaplins, a motion hath beene made of his preferment vnto your L. service. And for so much as those his good friends are not now in towne, who in respect of their accompt with your L. might stande him in verye good steade: I vnderstanding his willing minde

mind and great desire thereunto (for that I wish verie well vnto his aduancement) haue taken vpon me here. by to entreat (albeit I maye not presume so farre, as to prefer a man vnto your L.) that it may yet please you, vppon my speeches to haue the better liking of him. *Recommen-*  
 Assuring your L. that both by the credit of my La. F. M. *dation.* who vpon verie good conceipt towards him wished his preferment, with her late deceased brother and last L. C. and also by the knowledge my selfe haue had of him, and others besides, whom your L. hath in speciall and choyce regarde, he is one so sufficient, and euery way so well furnished to do seruice to any honourable personage, as by trial and prooffe made of whose good parts and behaniour, your L. shall not reape occasion of ill conceipt, to whome soeuer haue vndertaken to preferre him vnto you. And if it shall notwithstanding seeme farther conuenient vnto your L. to make stay of *Petition.* his acceptaunce, for some priuate causes hetherto vn-satisfied, I shall yet in his behalfe neuertheles become thus far a sutor vnto your L. that the rather at this my earnest peticion it maye please the same, to repute the knowledge heereby deliuered, in so good and assured accompt, as it maye becomene a speedier meane the better to induce your L. vnto his good liking. For the conceipt whereof I shall thinke my selfe, as in many o- *Peroratio.* ther occasions besides, vnto your honourable opinion most deeply beholden. In acknowledgme[n]t of which, and respect of my humble and dutifull regarde to the same, I do now and euermore remaine your L. &c.

**T**hese two examples *Commendatorie*, are concluded to one effect, the foremost whereof with little alteration, may become a president for any recommendation, whether it be to fauour, friendship, choyce, or accompt, and not vnto seruice at all, for that herein is shewed, in what



*Epistles Commendatorie*

sozt men for their virtues may be recommended. Now if there be any other particular occasion in the person, besides these inducing matter of good liking, the same in place and stead of the other, or together with the other may be then alleadged, and the course herein deliuered at all times indifferently to be obserued. And as these are from inferiour persons directed vnto their superiours: so will we sozt out some others, that from noble men in like sozt haue beene passed to their inferiours, examples wherof are in like maner hereunto annexed.

*An example Commendatorie, from  
a Noble man to his inferiour, wherein  
one is recommended to an office.*

Narratio.

Propositio

Recommen-  
dation.

Petition.



After my very hartye commendations vnto you, where I am geuen to vnderstande that you are in election, and it is also very likely you shall be pricked by her maiestie, hie Sheriffe for this yeare, of the Counties of Suffex and Surr, And that this Gent. the bearer hereof, is one whom for many respectes I doe greatly fauour, and for his learning, skill, and honest vsage, haue long time vsed and reputed of. I haue thought good by these my letters (if it so happen you shall this yeare be named thereunto) to recommend his allowaunce also to bee admitted your vnder-sheriffe, putting vnto you suche good and reasonable securitie as appertaineth for discharge of the said office. And hereby also most instantly to pray you, that the rather for my sake, and for the especiall choice & reconing I haue euer made of him, you will now before hand make certaine acceptaunce of

*Epistles Commendatorie.*

of his skill, by refusall of whatsoeuer other that maye be recommended vnto you for the exercise of the same office, assuring you for that I haue well knowne and approued to be in him, you shall be so well furnished, as you would wish. And besides in that you haue gratified me herein, I shall not faile in anye sort I maye to requite it. And euen so I byd you hartely farewell.

**H**erein is the honour and nobilitie of the personage greatly to be respected, who by so much the more his estate, countenance, or authoritie requireth it, by so much the lesse may it be considered, that in the inditing of these Letters, he shoulde with ouer large intreatie be charged, but rather with fewer speeches and lesse circumstances to demanda what he purpaleth. The conformance whereof may be gathered out of the examples ensuing, according wherunto, he in whose fauour such kind of letters are to be directed, especially if the inuention being of his own procurement bee brought to bee signed ) to take heede that the regarde of his honour and calling, in whose name the letter passeth, be not by too great humilitie of termes in any sort misprised.

*An Epistle Commendatorie, from a noble man, in preferment of his seruant.*



After my verie hartie commendations vnto you, This bearer hauing of long time continued in my seruice, & therin at al times honestly, faithfully, and carefully behaued him selfe. I haue thought good herby to recommend vnto your patronage. And for as much as

by reason of your office of Lord gouernour of V. in

Narratio.

Recommendation.

Propositio



*Epistles Commendatorie*

Petition.

Remunera-  
tion.

Teroratio.

her maiesties realme of Irelande, I am informed there are manye offices and places of great commoditie remaining in your gift, vpon your followers to be bestowed, and that him selfe is also therewithall so greatlye desirous in that kind of seruice to be employed. I doe most hartely praye you, that you will not onely for my sake be contented to receaue him into your seruice, but also in fauour thereof and my great good liking towards him, you will in anye place of preferment about you, do him that benefit and furtheraunce, as to one whom you wish thoroughly well vnto, you woulde willingly haue perfourmed. Herein if my request maye preuaile, and that I may hereafter vnderstand of your louing care and good endeouour towards him, I shall find my selfe both greatlye occasioned to thanke you, and in like maner, in whatsoeuer you shall haue meane to vse me, be most willing to requite you. And thus nothing doubting of your forwardnes herein, I doe for the present bid you hartelye well to fare. At the Court this day of, &c.

*An other example, wherein is recommended the cause, and speedy furtheraunce of iustice.*

Narratio.



After my hartie commendations vnto your L, where I haue ben informed by this bearer, being a poore tenaunt of mine, of a certaine cause of his depending before you in her maiesties court of kinges benche, and that after manye thwarringes and euill practizes of his aduersarie, the matter is now driuen to an issue, & triall

*Epistles Petitorie,*

triall readie to passe thereon, from the benefit whereof by corruption of some kinde of persons, he hath these three termes passed ben already deteined, to his great hinderaunce, and almost vtter vndoing. I haue thought good vpon his humble sute to mooue your L. in his behalfe, and to pray you that at my instance, you wil at some conuenient leasure examine the state of his matter, and being informed thereof at large, do him that speedy fauour in iustice and right, as he may not anye longer time therein bee deferred, but that notwithstanding any cauill or obiection thereunto hindering, he may before this terme passed in any wise haue a triall. In accomplishment whereof besides that you shall greatly satisfie me in respect of the poore mans right, whereunto I wishe great regarde to be giuen, you may also performe a deed so charitable, as whereby you shal perpetually binde him his poor wife and children continually to pray for you. And albeit I nothing doubt heerein your great willingnes and voluntary disposition to the same, yet that by reason of my request, the matter with more diligence may bee harkened vnto, I eftsoones pray, and therewith hartelye do bid your L. fare well this of &c.

Recommendation.

Petition.

Peroration.

**T** Al these examples *Commendatorie*, belongeth three especiall sortes of letters *Responsorie*, in which is either flatly denied, absolutely allowed or doubtfully accepted: What by force of these *Epistles* are seuerallye commended. Of either of these sutes I haue thought good to set downe some directions, the diuersities whereof, at the choyce of him that searcheth the same, may according to his present humoꝝ be either reiected or followed.

*An example Responsorie wherein  
is denied what in the formost directions  
may be recommended.*

Pleaseth



*Epistles Responsorie*

Please your good L. I receiued your fauourable Letters & commendation giuen in the behalfe of M, L, with whom hauing had conference at large, I doe finde nothing lesse, then what by your L. was of him deliuered, and in truth it doth not a little discontent me, that as wel in regard of your honorable & earnest demaünd made in his fauor, as also that by many great and vrgent respects, I stand so deeply charged as I doe vnto your L. I cannot neuerthelesse herein perfourme what I would. For that (besides it is yet doubtful whether I shalbe to the same place appointed by her Maiestie or no) if I bee chosen Shiriffe, I haue two yeeres since giuen my worde and assured promise to my Lord of L. that I shall then accept of such a one to the exercise of the vnder Shiriffewicke, as shal by him vnto me be preferred, According vnto which standing nowe in election for this yeare as I doe, I am and euer sithence haue been yeerely sollicit to the selfe same purpose. Whereof I thought it my dutie to aduertise your L. by these, most humblie crauing pardon of the same, in that I may not as I woulde, herein satisfie your vrgent and vehement request. Being as greatlie discomfited in my thoughtes, that I cannot nowe performe what I woulde, as verie vnwillingly I am sequestred from the entertainment of so discreet and well gouerned a Gentleman, as by your L. hath bin so especiallie recommended. Wherof instantlie cyruing at your L. handes, your good allowance and liking, I dowith all humilitie take my leaue This x. of Mquember. &c.

AN

*An other Letter Responsorie wher-  
in consent and allowance is giuen to the  
matter required.*



**M**Y humble dutie remembred vnto your good. *L.* The Letters directed vnto me from the same, together with the gentleman in whose fauor they were assigned, I haue entertained with regard, and accounted of with speciall liking. And so much the more welcome were they, and by so much the greater do I repute my self honored, in that it pleased your *L.* to make so good reckoning of me, as to preferre such a one to so mean a place of seruice, as of whome you esteemed in so large and especiall account. Touching my selfe, your *L.* doubteth not I hope, but that of the least of yours I woulde haue that especiall choise, that thereunto maye bee deemed incidente or any waies required, the effectes whereof you shal haue aproued in this on, that for & in the zeal I beare vnto your *H.* I will both repute of, and fauour him, besides what other aduauncement or preferment his owne deserts, or my aid may presently bring vnto him, he shall at all times hereafter become ascertained of, and in purpose most assured at my handes to enioie it. Praying your *L.* in all other thinges as farrefoorth to stand my gracious and fauourable good *L.* as herein I shall not faile to accomplish, what to the vttermost may be adiudged meetest & conuenient. And herewith beseeching the Almightye to haue your *L.* in his eternall protection, I doe in all humblenes take my leaue from, *R.* the seuenth of August, &c.

The



*Epistles Responsorie*

*The third Epistle Responsorie, wher-  
in is doubtfully allowed or accepted of,  
what to the same was most recommended,*



**M**Y Singuler and especiall good  
L. I haue vnderstoode by your  
late letters, of a certaine fained  
and vntrue suggestion, deliue-  
red by one of your L. tenants,  
against the proceedings to him  
tendered and suppozed to bee  
in this court, according where-  
vnto (albeit I was before time,  
not altogether vnacquainted with the clamarous con-  
dicion of the partie) yet did I neuerthelesse, as by your  
L. was enioyned, examine at lardge the circumstances  
of the cause, and for the better satisfaction of your L.  
haue determined herewith to set downe the trueth &  
certainty of the same. This R. L. whom your L. termeth  
to be a very poore man, is not (as in simple shew he ma-  
keth himself apparantly to be) but is rather such a one,  
as from whom (being narrowly sifted) your L. might  
sooner draw a hundred pound of his money, then half  
an inche bredth of his honestie. The argument wher-  
of in nothing so much appeareth as in this one action,  
wherein against a poore man in deed, he hath verie in-  
iuriously behaued himselfe, and hauing extorded from  
him this bonde nowe in sute (vppon some conclusion,  
though no good consideration at all) of the somme of  
one hundreth pounce, goeth about vpon a nice quil-  
let in the condicion, to profecute the forfeiture of the  
same, which in deede, by the distrikt wordes of the wri-  
ting, seemeth vtterly to be forfeited. For reliefe wher-  
of, his aduersarie complayned in the Chauncerie, by  
reason

reason of the prosecution of which Bil, and notice particularlie thereof giuen to my L. Chauncellor, the saide R. H. hauing diuers times agreed to comprimit the matter, and yet gredie as it seemeth to obtaine the forfeiture, still crieth on for triall, whilest the matter is stil in debaring, for which cause the same hitherto hath onlie, and not otherwise been delayed. And forasmuch as sithence your L. Letters receiued, my selfe verie earnestlie haue traueiled to make some conscionable and quiet end between him and his aduersarie, yet will the same in no wise on his part be assented vnto, by occasion whereof the extremitie of the law being verie like to proceede, he is the next Terme without further delaie to obtaine a iudgement, and so the poore man on the otherside, to be vtterlie iniured: I thought it not amisse in aduertising the substaunce heereof vnto your good L. to pray the same by your honorable speches in credite of what here deliuered, to procure the saide R. H. to assent to some reasonable order. So doing, what in conscience the poore man is then liable to pay, in respect of the others charges, and purchase of his own negligēces. I hold not to extream to be out of the said bond deducted, bicause in law he was something charged, though in equitie otherwise he ought to haue bin cleerlie acquitted. Thus in discharge of my conscience herein, hauing so much deliuered vnto your good L. I doe recommend the honor and estate of the same to the protection of the Almighty. London, this xiii, of May, &c.

**N**OW after all these Epistles, let vs enter into one strange *Commendatorie* kind, somewhat different from the order of the rest, being such, wherein the partie directing the same, being somewhat scant in deliuerie of ouerlarge and too credible speeches, thought good to mitigate



*Epistles Commendatorie,*

gate the force of the same by the very partes of extremity it selfe, wherein of a merrie conceite or some other pleasant humour, he appeareth very unwilling to flatter, in reciting the example whereof, because with many tedious preceptes I haue now a good while wearied the reader. I may peradventure occasion some matter of recreation, whiche by the single shewe therein gathered, appeareth in sort following to haue bene performed.

*A Letter Commendatorie pleasantly conceited in preferring an vnprofitable seruant.*



Ir I do send vnto your view the bearer heereof (a man shaped as you see, and as bold in condition as he appeareth in shew) whome by all the superfluities of sommer ale, that hath wrought in his giddie braine, I haue ben requested to commend vnto you. And in as much as in putting forward so vnworthy a worthy, in substance of so incredible allowance, it something behoueth I hide not the single giftes whiche by great search in many a good Hostrie, Tauerne, and Alehouse, he hath by long trauell and drowsie experience ere this time gained, to his insupportable credence, I shall not spare in some sorte to signifie vnto you, what in regard of all these I am led to coniecture. Trueth is Sir that he is very well studied in the misterie of malt-wormes, and for his peculiar skill in decerning the nappie taste by the nutbrowne collour of sellerale in

in a frostie morning, he is become a sworne brother of the ragmans number, and thereby standeth enioyned neuer to weare furies or other linning in the coldest winter, but onely the warmth of the good ale whiche inwardly must harden him: besides Sir, if you haue occasion to credite him with a small parcell of money in dispathe of a iourney, doe but say the word, that it shal once lie in his charge, and you may stand assured, that it shalbe laid vp so safe, as any liquor in the worlde can safeconduct it from his bellie. Take no care for your kitchen, buttrie, or larder, for once a day he loues to see all cleane before him, Little apparell will serue him, for his liueries ensue weekly, out of the brewers mess-fat. His lodging he reckes not, the chimney flore, and billets endes serue for fetherbed and coueringes. When you haue mosse neede of him, you shall alwaies be sure to goe without him: if you delight in a pigs-nie, you may by receiuing of him, become sure of a hoghead. Great store of small liking you happely may haue to him, we know not what wonders the worlde may rend out, for nothing is impossible where al thinges may be compassed. It may please you for recreations sake to looke vpon him so you bee not in case to surfet, looke what ill liking you conceiue, report backe again I pray you in the inner facing of his chimney casket, *Omnia sua secum portat* he is somewhat a foolosopher, for he carries his possessions about him, for *terram dedit filiis hominum*, he must needes then haue a large dwelling. I pray sir, giue him good words how ill fauoredly soeuer you fauour his acquaintance, For my part I request no remuneration for the preferment, I haue tendered to-wardes him.

Thus much would I haue done & more long since to be rid of him. His old master being dead it is necessary some place to be pestered with him, hee makes great choyce



*Places Consolatorie.*

ch oyle of your house keeping, if you can like to frame with him. Much more might be deliuered in the condemnation of his worthinesse, but that I leaue to rehearse it, but now Sir, for your own appetite I leaue to your contentment: Blame not mee, but him that ledd me, and so foorth to an end. Commend mee, but not condemne mee, for I shall once doe you a better turne, this is but the first, the next may be worse (better) I would say. And so fare yee well, &c.

Epistles  
Consolatorie.

**T**ime it is now, I should leaue this last title of Epistles, as hauing thereof spoken alreadie sufficientlie, and giue my selte to the deliuerie of the next, which are *Consolatorie*, so tearmed in respect, that in them is contained manie occasions of comfort, bestowed commonlie on such as are grieued, according to the weight or qualitie of the matter wherewith they are perplexed. And for that the life of man is circumuenced with so manie, and so vnlooked causes of sorrow and griefe, as it manie waies needeth to haue the remedie of comforts to bee applied vnto it, yet not the equalitie of all sorts of minds such, as in one and the selfe same degree can accept and beare it: It shall therfore be meet and conuenient, that in deuising to peele this sweet and gentle remedie to anie troubled conceite, we doe so moderate the matter, as that in the Discouerie thereof, we rather strike not to a farre greater impatience or extremitie of vnmearurable sorrow than before, by vntimelie thrusting forward, or ignorant pursuit of the same, seeing that the mindes of some, are of so hie and incomprehensible stoutnesse, as they shonne in themselues, and account it a slaerie to be overwhelmed with woes. Others againe so rise and abundant in teares, as the least shew of repetition in them, induceth matter enough of continuall mourning, for which cause, we will sort these matters of comfort into three seuerall orders. The first wherof shall be

be at choyce, playnely and simplie as occasion serueth to be deliuered, in the argument whereof, we may by generalitie perswade, that beeing mortall and fraile as wee are, there is no cause for vs in heauie sort to greeue, bring vnto a wise man no one thing can returne cause of disquiet, but the shrowde of filchinesse, and darkened shame, neither can he be hurt of anye one without him-selfe. These (the moze sensible they are with whome wee deale and of greater capacity) the moze vehemently may we inforce by all sortes of forcible examples and assured promises. The second of these must by insinuation bee entered into, as suppozing a personage of a hie and statelie minde, the weightines of whose griefe suppressed by a kinde of unconquered fortitude, we would go about to comfort. We may not with these deale, as in case of common sorrow of the others, but rather insinuating a deniall, that respecting the inuincible valure we knowe to be resting in their mindes, shonning to bee tainted with the least touche of sweltring griefe, wee doe offer our speeches or letters to comfort them, whose heartes we knowe cannot yeelde to any force thereof at all: but that, considering the great validety of their wisdom, a minde in them so unconquered by any stormes of fortune, to be remaining, (notwithstanding wee see daily in others befoze our eyes, the contrarie and imminent cause therunto, must of force confesse to be inducing) they neuerthelesse, by a most hie and statelie instincte, by great skil and approued experience grased within them, are and must be enabled stoutly to bear, what others, as weakelinges doe lie groueling vnder, by reason wherof, we find greter cause to reioyce in the worthines of so goodly a minde, then occasion and waies to go about to relieue their sorowes. The thirde and last likewise, must in an other sort be conuaied, as finding the passionate and perplexed conceipts of some, yet fresh bleeding vpon the heauie wound of their sorowes, we may not abruptly



*Places Consolatorie.*

Extenuati-  
on

Common  
condicion  
of men.

ruptly enter with them, into the iust occasion they haue so  
to bee distempered, but rather for the lenefying of their  
griues (for in sorrow also to be accompanied breedeth of-  
ten some comfort) to seeme to take vpon vs one part of their  
euils, by declaration how grievous for some especiall cau-  
ses the same becometh vnto vs, insomuch as by the hand-  
ling herof, we may more fully intend in all our speeches  
to giue heed to our own woes, then to goe about to deal  
at all with the others sorowes. For commonly it is gi-  
uen vs to mislike such as dissent from our affections, and  
loue them againe, who make them selues partakers of our  
euils. It auailleth also very greatly to extenuate or lesse as  
much as we may the cause of griefe, either by the incer-  
taintie of thinges casuall, being in some respects subiect  
to frailtie, or by the hope of short continuance, or by the  
necessitie of the action which may not be withstood, or by  
some comfort or expectation left to mitigate the same.  
The reputation also of wisdom, grauitie, permutacion  
of times and seasons, the diminution of the occasion bee-  
ing nothing so great or vrgent as we deeme it, the indu-  
rance of the thing to be a meane vnto virtue, and (among  
all other causes) principally to inculcate as much as we  
maye, the common lot and condicion of all men, subiected  
vniuersally to mishap, to sorrow, griefe, sickness, disquiet,  
iniuries, wronges, oppressions, and all kind of euilles, the  
generall recordation wherof aboue any other thing what-  
soever, swayeth ouer the passions of the mind, so forcibly  
by deepe regard of the vniuersallitie of the same, as that it  
soonest of all others beareth downe, the weight of al kind  
of sorowes and ill conceauinges whatsoever. Herein the  
quicke sentences and pitie sayings of Philosophers, may  
also be a great spurring, and finally al possible arguments  
that may be, whereby men are any wayes perswaded or  
led to forget their euils. In this place it is principally  
to be obserued that in ministring comfortable speeches to  
the

the redresse of anye mishaps, we doe not by preferring of  
 toys and sporting deuises, seeke for to relieue them, for  
 that albeit in times of pleasure the humour of the partie  
 might in some sort be therewith greatly delighted, yet in  
 causes of such extremitie all persons for the most part ve-  
 ry hatefully do endure the putting forwardes thereof as  
 too much impertinent to the heauines wherewith by sor-  
 rowfull remembraunces, their mindes are commonly a-  
 nimated. But if the cause be light, then may it not be much  
 amisse to vse some pleasaunt deliuerance to such a one e-  
 specially whole appetite standeth in or towards the same,  
 but it also in such louing, sweet and gentle sort to be done,  
 as that true comforts may seeme to be mingled with those  
 conceipted pleasures. Neither may we in any case seeke  
 in vaunting sort to thrust into their priuate view, the pre-  
 sent tranquillitie and happines wherin our selues repose,  
 the objection whereof were too rustical. For that as soci-  
 etie in miserie it selfe, lenetheth the force of the greatest  
 grieues, so the opposition of an others pleasure and free-  
 dome, is a coztlyue or sting to the want of any one that is  
 sequestred from the same. All these obseruations in cau-  
 ses Consolatorie are greatly to be regarded, whose vles be-  
 ing to be employed according to their seuerall suppositi-  
 ons, I leaue to the discretion of the writer, in what sorte  
 he thinketh meet to haue their efficacies performed.

### *An example Consolatorie of the*

*the first sort, wherein a Gentlewoman*

*is comforted of the death of*

*her sonne.*

**Good**



*Epistles Consolatorie.*

Exordium.



Insinuation.

O O.D. Mistresse P. I am sorrye that my selfe must become the vnluckie messenger of myne owne infortunitie vnto you, & that in the fore-fronte of my letter is planted such extreme grief, as I cannot but extreemly bewaile, so often as I thinke of it. Neuerthelesse, knowinge vnder what motions we liue, and that aboue our reach ruleth one, vnder whose becke the mightiest do stoop, and the greatest are made subiect. / must as my selfe, so lykewise perswade you to tollerate all suche chaunces whatsoener, as falling from such absolute direction, to alter any one iote thereof is impossible, and to resiste the same, were to be deemed fruitles, and altogether impregnable. The care of my selfe (albeit many doe knowe howe much I tendred that I sighe for) is not so much, seing by reason I am led to be assured of the necessitie of our decaye, as the motherly piety / haue alwayes perswaded my selfe to be in you, and that I now alreadye doe feare, least forgetting the direct square of our certeine liuing, you will runne into such vntimely sorrowes, as with manifold teares will hardly be washed, and with innumerable sighes, will scarcely be wiped away. But what shall / rehearse vnto you a thinge so suddaine and vnlooked for, as / protest by the heauenly maker and ruler of all thinges, at the receipte of your last letters I neuer mistrusted, or once looked for too haue happened? your teares I see, even nowe awayte what I wyll saye, and loe, your imaginations doe alreadye deeme the matter I muste utter. At leastwyse if I woulde seeme further to dissemble the occasion of my grieffe, and by hiding the summe of all that may breed discontentment, to conceale

ceale what now I am inforced to vnfold vnto you, the  
 discharged messenger returned vncompleat, would be-  
 wray the effects thereof before you. It is then your  
 sonne good M. P. whose want I am forced to tolle-  
 rate, and whose presence you must now hencefoorth  
 determine vtterlye to forbear. . Your last presage in  
 commaunding him to bee seene liuinge or dead, hath  
 now retourned his liuinge to bee discharged, and his  
 earthlye coarfe vnlooked for, to bee couered with cin-  
 ders, Had I thought it then (as by the almighty I least  
 mistrusted it) and had you prepared to haue receaued  
 him, as then before was required, you could not more  
 sooner haue assured me his retourning, then I am able  
 now to perfourme him, at your present sending. He  
 is commaunded to an other, that before did expecte  
 him, he is swallowed in the gulfe, that from the fore-  
 most howre of his byrth did hetherto await him. Now  
 if you will saie he was younge and might haue liued,  
 examples doe shew that younger then he haue died.  
 If you will saye you loued him greatly: God by your  
 patiente shall accept him the more worthely. If you  
 will saye you are sorie for it, in that he was virtuous:  
 consider the world wherein he liued, that might haue  
 made him more vicious. Finally to aunswere euerye  
 obiection that by you may be affirmed, nothing here-  
 in can more fitlye be approoued, then that in our life  
 time we see daylye before oure eyes to bee happened.  
 Know yee not, that all thinges doe by little and little  
 grow vnto ripenes and forthwith by degrees they fall  
 vnto rottennes. Hath not God and nature vnto eue-  
 rie thing after their greatest perfection, included such  
 certaine limits, that by and by they seeme adapted to  
 their latest confusion? Is there anye thing on earth so  
 assured, that by vnstayed incertaintie is not continu-  
 ally guided? Among all frutes and blossomes on the  
 ground

Narratio.

propositio.

Distributio.

Confirma-  
tio.

Epithetum.



*Epistles Consolatorie.*

grounde, are there not some that are sooner then o-  
 thers, euen on their tenderest braunches as it were al-  
 ready ripened, and others againe that by long lyinge  
 are made rotten and mellowed? All flowers spring  
 not at one instant, nor all blossomes with one sole  
 blast are scattered. To man also is appointed his  
 certaine boundes, vnto which to be attained, and be-  
 yond the which not to be exceeded, is alreadye limi-  
 ted. Your forme as timely fruite, so timely ripened,  
 and as fruite for his season was as timely gathered. It  
 was necessarye by nature he shoulde be perfected, and  
 the perfection attayned, by nature also he was con-  
 sequentlye to be depryed. Onely that his sicknesse  
 was naturall, and that in the continuance thereof  
 he wanted no attendaunce, the credite of others as  
 well as my selfe can testifie. If physique could haue  
 saued him, if syrropes, hot potions, or other necessa-  
 ries woulde haue cured him, if teares and prayers  
 might haue kept him, you had yet hetherto in safetye  
 receaued him. He is deade, he is gone, and we muste  
 after him. Of his firste sicknesse he was whole and  
 perfectlye recouered, afterwarde from the Jaundis  
 though somewhat weakened, yet lastly deliuered. But  
 the inwarde moath that consumed him, woulde not  
 suffer him to liue, which with suche extreame gripes  
 assaulted him, that beeing not able longer to continue  
 at the pleasure of God hee dyed. It is your part  
 therefore to be now recomforted, and therein with  
 patience to referre your selfe to Gods determinate  
 pleasure and iudgement, to which intent I haue ta-  
 ken in hand this midnights labour, after the receipt  
 of your letters, which were to bee retourned the next  
 morning earlie, by reason whereof I can no waies sa-  
 tisfie what you write for, neuerthelesse resting hereaf-  
 ter to my vtmost power to pleasure you, and recom-  
 men-

*Epistle Consolatorie.*

mending my selfe also to your wonted courtesie, I  
ende this fourteenth of Ianuary, your carefull friend,  
&c.

**B**y the course of this Letter maye be perceaued, the  
partes vnto a *Consolatorie*. Epistle necessarilye belon-  
ging, the *Exordium* of which is of the conceipted greife,  
incident to the vnlooked shew of the action. For the ex-  
tenuation or lessening whereof, are insinuated immediat-  
lye after, the ordinaunce and decree of the almighty God,  
the instabilitie of worldly chaunces in themselves neuer  
permanent, the necessitie of euill annexed vnto our na-  
turall condicion, euerye of which inducing (by circum-  
staunces) a lesse matter of grieife in opening or deliuerie  
of the *Narration*.

Afterwardes by *Confirmation* is approued, that it is  
not a thing new or straunge, but such as by continuall vye  
we haue dayly before our eyes, that the ordinary vse of all  
liuing thinges are subiect to like decaye, that the case be-  
ing so common ought indifferentlye to bee borne, that the  
thing is naturall, and therefore not to be impugned, by all  
which meanes are drawne the rather to haue the partie  
comforted. From hence will we passe to the second ex-  
ample, and consider therein what maye bee accompli-  
shed.

*An Epistle Consolatorie of the  
same, wherein one is comforted in*

*case of kind extremities.*

Seeing



*Epistles Consolatorie.*

Exordium.



Being the instabilitie of world-  
lye chaunces is such, as permit-  
teth no one thing liuing to re-  
maine stedfast, or in assured stay  
or certayne condicion at all  
times to induce and continue:  
no matuaile then (good Sir) if  
your selfe being a mortal man,  
framed of the same earthly sub-

stance and qualitie, incident to terrene frailtie, and  
mundane imbecilitie, do as other creatures a like par-  
ticipate the sodaine euils, and dayly alterations there-  
vnto annexed and belonging: a prooffe whereof, rest-  
eth chiefly in your present state and being, then which  
no one thinge maye induce a more serious aduertise-  
ment, of the vile accompt and wretched contempt ap-  
propriate vnto our liuing. And albeit diuers are the

Propositio.

calamities wherewith not onely your selfe, but sondry  
others your louing friendes carefull of your present  
misshap, and greeued to see the vncouth and bitter  
chaunge wherinto you are happened, are continually  
affected, insomuch as there is not the stoniest and flin-  
tiest minde of all that euer haue knowne you, (your  
desperate vowed enemies onely excepted) but doe  
in some sort or other, bewaile, and as it were greeue to  
see the vnacquainted yoke thereof, with such extremi-  
tie to be cast vpon you: I can not yet but greatly com-  
mend the inuincible *Fortitude* of your high and noble  
minde, who by how much the more, the vehemencie  
of these sorrowes are to you unknowne, and therefore  
the more vnused, do notwithstanding not onely by so  
much the lesse permit, the mightie power of them to  
rule or beare swaie ouer you: but negle&inge or  
(which is greater) despisinge the sharpe prickinge  
stinge thereof, who by the deepe pearcing force of the  
same

Metaphora.

same, is woonted to gall the remembraunce of manye others, do also (as it were by a forcelesse contempt of such validities) not onely not giue anie token or signe at all in their vtmost practises, but seeme rather to triumphe ouer the strength that thereby they hadde rought, and by an aduised, sage, and woonderful modestie and discretion, plainly to extinguish and put from you the furie of the same. Greatly I must confesse, haue you heereby deserued, and muche more euill, by the wise and moderate entertainment of these troubles, hath to your aduersaries bin tendred, who in nothyng so much doe rest vnsatisfied, as that in subduing your body, they cannot also yoke and bring vnder by what soeuer extremitie the courage, and statly progresion of your high and vnconquered minde. Wherein there is left in my opinion great cause of comforte euen in the verie greatest of your miserie vnto you, that in the constant indurance therof, you haue power to punishe them, that would disturb you, & that in the perplexed imaginations of their own wicked & malicious enuie. Neither may this that you sustaine bee rightly termed miserie, or such a one as your self seeme to be accompanied miserable, whose minde in the verie captiuitie inflicted vpon this your bodie is thus freed, and accompanied with so ample and sweetned libertie. For these kinde of troubles as they are worldly, so haue they power also vpon the worldly parts of a man, and therein are cohibitions of suche earthly delight, as sauoring more vnto the satisfaction of a sensuall appetite, then conducing to the excellencie of the inward minde, do breede that ordinary restraint wherewith men mortally conceived, are for the moste troubled. But to the sweete imaginations of a pure and innocent minde, what is left wherewith to be discontented, but onely to haue committed any thing vile, wretched, or otherwise

Distributio

Confutatio



*Epistles Consolatorie.*Confirma-  
tio.

Eicon.

Anthypo-  
phora.

Pathos.

Peroratio.

ill befeeming the Vertue and excellencie wherewith the inward partes thereof are, or ought to be indued. Howe manie waies then are left vnto you to reioyce, vnto whose eies the continuall thirst of hie and sacred *Vertue* hath long since laid open the momentarie pleasures of this world, the libertie whereof is vnto a wor-thie conceite a meere seruage, in whose fickle & transi-torie affections repositeth so slender assurance, & whose efficacies contemplate no other then vaine and foo-lish objectes: seeing that you haue thereby so well per-ceaued how much the instinct of a braue and delicate mind climeth farr aboue thereach of the bodie, with a pleasant and vncontrolled libertie. These things (im-pugning I must needes say a corporal appetite) permit you not For suche losse of riches, possessions, children or friendes to become passionate, or ouercome with extreame griefe, albeit participating as wee doe wyth suche naturall causes, I doubt not but therewith you are sometimes touched, though at no time conuin-ced. For whiche cause as often as you happen to fall into the remembrance of the same, suppose with your selfe that in time the bitter sting may yet be repulced, and that the lott that is fallen vnto you heerein, is no other but the common reward and hatefull disquiet of the worlde, wherein the moste noble and worthy mindes are the most vehemently assaulted, and wyth deepest extremitie by suche kinde of meanes pur-sued.

The recordation whereof, may returne vnto you one principall and great occasion of comforte, in that by distinction of your worthinesse, though you be parta-ker of common trouble, yet are you sequestred from the entertainment of a common opinion: It doth not a little reioyce me to see that with suche impregnable stoutnesse, you doe so farre forth endeuour to resist  
your

*Epistles Consolatorie.*

your appetites, wherein (besides the expectation of that whiche is incident also to these alterations, a change I mean, and renouation of wonted pleasures) you shal in the meane tyme geue greater glory to your actions, in not appearing for anie worldly estate, riches, or contentment to be surprised in your imaginations. Praying the comfort of al comfortes to bestow vpon you the dew of his heauenly grace, in assistance of your extremities, I take my leaue this of &c.

*Metonomia*

*A Consolatorie Epistle of the third  
sorte, wherein a gentlewoman is comforted  
of the death of her husband slayn  
in the warres,*



Albeit my selfe (hauing receiued the sorrowfull newes of the vntimely death of my dearest kinsman, and your deceased louing husband) was in the first hearing therof so greatly troubled with the heauie newes, as by reason of the great griefe by me conceiued in the same, my

*Exordium*

selfe happily might seeme to neede that comforte, whiche nowe I goe about to bestowe vpon others: Yet weighing in my mind the state wherein you stand, and beeing also informed with what great extremitie you haue entertained the newes of his losse, I cannot but in respect of the great loue I ought to him, and remembraunce of the like care, wherewith he principally fauoured you, enforce my pen hereby to yeeld vnto you those comfortable speeches by the veritie whereof  
my



*Epistles Consolatorie.***Narratio.**

my selfe in so great a storme of griefe coulde hether to  
 as yet be verie hardly satisfied. It was deliuered vnto  
 me by my brother F.B. that being nowe a moneth or  
 somewhat more passed, since by letters out of H. the  
 maner of his death was vnto you reported, you imme-  
 diately vppon the reading of the letters grewe into so  
 great aboundance of teares and to so wonderful impa-  
 tience, as hauing euer sithence continued the same,  
 you wil in no sort therof be recomforted. Assuredly my  
 good coosin, I must needes conclude with your owne  
 speeches, and the weight of your interchaungeable li-  
 kings, that there is great cause left vnto you to become  
 sorrowfull, as hauing lost the chief and principall iew-  
 ell of all your worldly loue and liking, the fauored com-  
 panion of all your pleasaunt and youthfull yeares, the  
 entire comfort and solace of your present happinesse,  
 and suche a one, who aboue all worldes, or any earthly  
 estimation at all, accompted, honoured, and entirelie  
 more then anie others receiued and loued you: but  
 that you haue so great and vrgent cause of extremity  
 to continue, with so hard impatience as you do, it be-  
 fitteth not, it is vnnescessarie, yea it is in my iudgement  
 of al others the most insufferable. For whē it is not de-  
 nied vnto you, that you haue cause to moune <sup>that</sup> it is not

**Distributio.**

fittest vnto the matter of your lone, to weep ouer him  
 and to bewaile him, it is then thereby intended that  
 there must be a meane therein, that the force thereof  
 must bee limited, that the apparaunce beare shewe of  
 discretion. Doe we not all know I pray you, and are  
 witnesses, that he was a mortall man, as our selues hee  
 was borne vnder the same condition, that hee must  
 once die, that he had his time set, beyond whiche hee  
 might not passe, and that God who gaue him life thus  
 long to liue with you, hath now called him again, from  
 this earth to leaue you? Are we ignoraunt, that nature  
 compel-

compelleth the wife for her husband, the husband for his wife, parentes for their children, and kindered for their kinsfolke, to weepe and lament? but followeth it not also therewith, that the losse and want of them being layd downe by an immooueable necessity; we can by no meanes afterwarde be in hope to reclaime them? what great folly do we then commit in thus searching after the ghosts of our deceased friends? or what other thing do we therein performe, but yeeld a plaine demonstration, that our teares are to none other end, but to bewayl them, because they were mortal? whom death could neuer haue shunned, without they had bin immortall. Are we not eftsloones put in minde by the common casualtie of al thinges, that there is nothing stable, that daily and houely kingdomes decaye, provinces are shaken, countries destroyed, cities burned, townes wasted, people consumed, and that it remaineth a thing so ordinarie with vs, dayly to be conuersant in these euils) the losse of al, or eyther of which (if they may be accounted euils) why then doe we giue our selues by vnmeasurable griefe, to a perpetuall continuance and renouation of those euils. But you will hereunto alleage, that it is loue that inforceth you vnto the same, and that such is the continual remembrance you haue, as you cannot forget him. Alas, how fruitles is this loue, and zealous remembraunce in the deliuerance thereof? howe far sequestred is the vehemencie of the same, from the serched recompence? why learne wee not rather of the wisest and worthiest, how to mitigate the impatience of our owne imperfections? In whose precepts, examples and counsels, if the immoderate vse or enterteygnement of any thing bee forbidden, shall we not then in this, aboue all others bee chiefly reprehended, when wee enforce our selues by continuall meditation of our losses to feed

Mitigation  
by the common  
hap of  
all.

Consolation

Ab exem  
plo,



*Epistles Consolatorie.*

so many teares to no purpose: what if your husband had not now died, at this instant, he must you knowe haue died, he coulde not alwaies haue liued, yea but he died you saye vntimely, what call you vntimely I pray you? If in respecte of the force preuayling vppon him, wherby he was slaine, you name it vntimely, then doe I graunt vnto it.

*Finitio.*

But if in regarde of the time of his life you affirme it, I denie that the same may then bee saide vntimely. For why? hath not the eternall creator of all thinges ordered by his deuine wisdomes each matter to passe his course in sort to himselfe best besecming and most pleasing? howe can you then say that to bee vntimely which by his heavenly moderation was so appointed? assure your selfe, if hee had then beene at home wyth you, he had also died, you could not haue preuented it his houre was come, so was it determined, which way could he shunne it.

*Incrementum.**Hypophora.*

What then greueth you in this action? is it that he was slaine? Consider with your selfe it was in his princes seruice, his death was thereby the more honourable, for in so dieng, he died as a man, as a souldier, as a gentleman. Yea but you shall neuer you say see him more: true indeede, but what of that? is this deathe now greater then his absence before? yes forsoothe it is in deede, and why? because you had hope then to see him againe, which by this meanes is taken away, verie well you did then while he was liuing recomfort your selfe with hope, content your selfe now with necessitie because it must needs be so, and you can no waies amend it. Is not this an ende sufficient to determine all sorrowes? If you weepe, lament, crie out, and become grieued, requisite were it the same shoulde returne to some end, that all your care, sorrow, griefe, lamentation, or what els should not appeare fruitlesse, that

that the intendment & determination thereof shuld be to some special purpose. See you then, herein is no sup-  
 plie, the effectes are bereft, the end taken away. Bee not  
 the so fond as to bedew that with your teares wherun-  
 to belongeth neither redresse, nor meane of recovery.  
 Who is hee that woulde bee so mad, as crie out vnto  
 him of whome he might bee assured neuer to obtaine  
 remedie? By cunning art beastes wee see though they  
 be most fierce are tamed, a meane is found wherewith  
 to breake the marble, the Adamant how hard soeuer  
 it be, may by deuises bee mollified: Onely deathe is of  
 such force as no waies can be conuincd.

At the leastwise if neyther of these argumentes  
 might moue you to suppress your exceeding sorrows  
 you must finally consider that wee are Christians, and  
 by the benefite of this corporall death, doe make ex-  
 change of an vncorrupted life, that the withdraw-  
 ing vs from this vile earthlie bodie of clay and filth, is  
 a commutation to a sacred, and heavenly progresion,  
 and that we haue nothing lefte vnto vs, in all the tra-  
 uailes, cares, disquiets, and heauie turmoiles of this  
 wearisome liuing whereof to reioice vs, but the expe-  
 ctation wee haue of happinesse and euer flourishing  
 gladnes. Suppose the ghost of your husband were here  
 present to see you, in all this extremitie, what thinke  
 you, would he say? how much disordered imagine you  
 would he thinke you to be in your affections?

And were it not that so many costes hadde seuered  
 him both by land and seas, peradventure wearied with  
 your bitter outcries, in the conceited image, & shape of  
 death, you might in apparance heere him, in these like  
 speeches accusing & rebuking such your distemperate  
 actions. And with breathing spirit to cry out vnto you  
 saying. What is it you go about? what meane you by  
 teares to serche out for a thing so irrecuperable? why

A simile

Transition

Propo-  
poria.

for



*Epistles Consolatorie.***Contraria.****Confirma-  
tio.****Allegoria.****Parenthesis.****Peroratio.**

torment you your youthfull yeares, with such vnprofi-  
table, or rather as I may call it, desperate kind of mour-  
nings? why with such vniust complaints accuse you  
fortune, and so often do appeale death and destinie of  
so haynous trespaces? Is it for that you enuie my happy  
state, so soone transported from this vntoward soyle, to  
a more prosperous felicity. Thus credite me, and in this  
sort (wer it possible he could speak vnto you) would he  
accuse you, in which consideration, were there not iust  
cause think you (of such intemperance) why you should  
be greatly ashamed? Beleue me good cosin, there is  
neither profite or liking at all, of this bitter continu-  
aunce reaped, you haue already waded sufficiently in  
your teares, you haue mourned for him in earnest loue  
as becomed a wife, it is now hie time you be after all  
this comforted. Thinke that the greatest storme is by  
necessitie at length ouerblown, superfluity of coales  
encreaseth rather heate then flame, the ardencie of af-  
fection, with vehemencie sufficient maye be expressed,  
though not by extremitie inforced. What should I say  
vnto you? you may not as other foolish creatures, that  
are neither gouerned by wit, nor ordered by discreti-  
on, make your selfe a spectacle to the world, but rather  
with such temperature (for euen in this extremitie of  
sorrow, is also planted a rare paterne of modestie) seek  
in such maner to demean your selfe, as the lookers on  
may rather pittie you, by insight of your great discre-  
tion, then in this sort to torment your selfe by a need-  
les supposition. Much more haue I considered with my  
selfe, whereby to satisfie my griued immaginations,  
wherewith being recomforted, and reposed in my se-  
cret thoughtes, I haue deemed it necessarie hereby to  
imparte the same vnto you; beseeching, that aswell in  
regard of your selfe, as the little pleasure your frendes  
haue, to behold you in this strange kind of perplexity,  
you

you will enioy the fruites thereof with suche sufficient contentment and satisfaction as very hartily I do wish vnto you. And euen so tendring my selfe in al thinges to your courteous and gentle vsage, I doe heartily bid you farewell, S, this of &c.

**L**ong haue I continued the argument of these examples, the more plentifully therein to shewe forth what varietie of matter may be induced, wherewith to procure occasions of comfort. The chiefest whereof are by *extenuation* or lessening the force of whatsoeuer accident, seeming to aggravate the weight of such sorrow or conceiued matter of griefe. Very forcible no doubt is this kinde of reasoning, wherein al the places of discomfort beeing collected seuerally and deuided, eche of them by it selfe is thereby either qualified, disanulled, or vtterly confuted. By whiche meanes the matter that before seemed to beare a shewe so obious, terrible and grieuous, seemeth very oftentimes, to bee afterwarde of none or verie slender moment or accompt at all. In semblable maner, by exaggregation or enforcing a matter to extremittes, what thyng may be of so slender conceipt, that thereby may not be raised to an ouglie substance, so woonderfully swaileth the vse of these twaine in the generalitie almoste of all kinde of writings. Whereof because I haue so muche already comprehended in the titles *Hortatorie*, and *Suasorie*, and their seuerall places therein also put forwarde at large. I meane not now to vse any more speeches.

And now touching the vse of these *Consolatorie Epistles*. It is to bee intended that ouer and besides the places heereby opposed, the forces are also deliuered in causes of bannishment, in losse of children, parents, goods or friends, in times of imprisonment, slander, persecution, sicknesse, in miserable olde age, plagued by disobedience in all successe of marriages, in pouertie, and finally in whatsoeuer griefe



*Partes Consolatorie.*

of mine trouble or aduersitie. In eche of all which is bled a great efficacie of perswasion for the mittigation of all these, as by laying the troubles and vncertayn state of the world, with innumerable euilles annexed to the turning wheel thereof, that the mischief cast vpon our neckes is not to vs alone, but common to all, who though not wth the selfe same, yet in some sorte or other are alike disquieted, that the best way to expell the griefe thereof, is by meditation of our estates, the condition wherein wee liue, the ineuitable force of that which is befallen vs, whiche because we are worldlinges must needs in like sorte befall vs, how neere thereby we may be drawn in contempe of earthly vanities, the inticing baits, whereof are enuened with so many and sharp popsons, that troubles are sent vnto vs from God, to call vs thereby home vnto him, that they are the scourges of oure disobedience, that by such meanes we are discerned to be his children, that by patient sufferance, and entertainment of our harmes, we doe neerest appoche vnto him, whiche beeing in humayne shape on earth, conuersing with men, was persecuted, slandered, tooke vpon him the most despised estate of pouertie, and by cruell death was constrained, that they who are cloyed with most aboundance, haue therefore the greater charge layd vpon their neckes, and that no one then they are neerest to destruction, the height of whose estate, often times occasioneth theyr vntimely deaths, finallye that it were bootelesse to strue against their forces, in y<sup>e</sup> wether by seeme ignoraunt of Gods pleasure and ordinaunce, who working all things vnto the best, knoweth perchance that punishment to be most fittest for vs, wherewith if we were not entangled, we might happily forget him, and become carelesse regarders of hys hie and mightie excellencie. So and in such maner may we waue in these actions wherof hauing now deliuered sufficient, we wil ad herunto one example moze, and therewith of this title conclude.

*An*

*An Example Consolatorie, pleasantly*

written to one, who had buried

his olde wife.



He posting newes hetherward  
of the late decease of my good  
olde misteris your wife, hath  
made me in the verye going a-  
way of mine ague'fit, to straine  
my selfe to greet you by these  
letters. In the inditing wherof  
I manye times prayed in my  
thoughts that I wer as reade-

lie deliuered of this my tercian feuer, as your selfe are  
in mine opinion deliuered & by suche meanes rid of a  
hatefull and very foule encombrance. I doubt not sir,  
but you doe nowe take the matter heauilie, beeyng  
thereby dispossessed as you are of such an intollerable  
delight, as wherewith you were continually cloyed  
by the nightlie embracements of so vaweldie a car-  
case. I haue I must confesse very seldome knowne you  
for anie thinge to mourne, neuerthelesse if by suche  
means you be happily constrained to change counte-  
naunce, I haue prepared a golden boxe wherein I  
meane to consecrate all the teares you shedde for that  
accident, to *Berecynthia* the beldome of the Gods as a  
relique of your great kindship and courtesie.

Beleeue me T. I am sorie that mine ague had not  
leste me, and that I were not nowe in L. with thee,  
were it but to viewe thy lookes and manlike behavi-  
our, after so hard a bickering and incounter, as where-  
in thou was bereft a heart of golde so daintie as I pro-  
mise thee to somme graue sober fellowe, might haue  
become prettie concipted, and a verye sweete pigges-



*Epistles Consolatorie.*

nie. Well T, if thou must needs loose her, *ferendum est quod mutari non possit*, be not sad I pray thee, wele finde out a better matche wherewith to delight thee. Thou must consider that it is requisite that all things should be done with indifferencie, shee hath left a thousande pound in goodes and a C. marke a yeare vnto thee, let that content thee, what though she was not married a moneth to thee, thou must be a patiēt man, her long continuance with so muche wealth might peradventure haue glutted thee. The Gods haue become more fauourable to thy yong yeares, then thy self doest consider of: Shee might I know haue liued longer time for age, (for fowre skore yeares olde I graunt is nothing) the woman also in verie good plight too, by Saint Margerie: but what of that? wee must as I said before, beare with necessitie. I pray God thou beest not overcome with sorrowe, but thou maiest take it quietly. There be men in the world that are so carelesse of their fortune, and so verie fooles in their wishing, as they coulde content themselues greatly to be in the lyke predicament with thee, but thou I assure my selfe art of a cleane contrarie opinion, sweare no more good T. I am perswaded alone that it vtterly discontenteth thee. But hearest thou? playe not the madde man for all that, I will rather comfort thee my selfe, then that thou shouldest die for sorrow.

One thing greatly misliketh me, I heard saye thou tookest an othe vpon her death bed neuer to marry again? see how loue may leade men? good G O D it is straunge? I promise thee I could hardly be perswaded thou diddest so, without I shoulde heare the sweare it. Be not so fortishe good boy, remember thy selfe, and thinke on the *Philosophers* wordes: *Non nobis solum nati sumus*. thou maiest haue a wife man, and become the father of nintie nine children perchaunce ere thou die.

For

*Epistles Consolatorie*

Forswear thou nothing good, but building of monasteries and entering into religion, for these my selfe dare vndertake thou neuer wilt nor mentest to do. I would faine talk longer with thee, but I am wearie, & therefore intend to leaue the expectation of the rest, till I fortune to see thee. Fare (as otherwise thou canst not chuse) wel, hauing neither olde wise nor feuer, wherewith to encomben thee, At S. this of &c.

**W**hat aunswere now may be returned to all or any of these letters, is to be expected according to the grieffe or present condition of the party. The efficacy of the one whereof may be such, as endureth small arguing, and the inclination of the other so plausible, as beareth with whatsoeuer may sound vnto them comforting. But for because the labor were endles to measure by waiting, the affections of eche one in particular, I will onely sett bolene for this one forme, the generalitie which may be inferred to the circumstances of any other. A letter *Responsorie* therfore, vnto any of these *Epistles*, shoulde in the generall parts thereof, containe (as seemeth me) a *Remuneration* or friendly acceptance of their good wills, that so haue bene employed in comforting, and (if the partie so thinke meete, or the occasion so standeth) to commend the wisdom, learning, fauour, care or liking, of him that so writeth, and therein also the good effectes, the same haue wrought, if some thinges (that may be alleadged) did not impugne it, shewing his counsell is farre lesse vehement then our euill, and therefore swaieeth not in respect thereof in our mindes, so much as might haue done with many others. In conclusion, that we acknowledge neuertheless his great discretion therein, and deserued accompt of his trauell. Eche of which places, howe they are to be distributed appeareth in the example following.



Epistle Responsorie.

**A letter Responsorie to be conferred  
to an Epistle Consolatorie.**



GOOD brother. I haue recei-  
ued your louing letters, wher-  
in carefully, discretely, and ef-  
fectually you haue endenored  
to minister sundry comfortes,  
to my pestered and diseased  
minde, in all which I confesse  
you haue dealt with me as ap-  
pertayneth vnto a faithfull,  
courteous, and moſte regarded brother, wheretinto as  
much as poſſibly may be expected, I yeeld my ſelf vn-  
to you for the ſame moſt bounden and aſſured. Ney-  
ther will I wrong you ſo much as to denie, that in pe-  
ruſing the contentes thereof, I was not ſometimes by  
the force of your argumentes a little withdrawn from  
the deepe conſideration, and hard ſuppoſe of my pre-  
ſent euils, but entring againe into mine owne eſtate,  
and finding howe mightily the ſhewe of my forward  
miſhaps ſwaieth ouer my maſtered ſpirits, I do imagin  
the greatneſſe of my losſe to bee ſo muche, as in com-  
pariſon wherof, whatſoeuer you haue deliuered either  
in the mitigation or qualeſſing of my harmes, ſeemeth  
farre leſſe in quantitie, than the ſmalleſt that may bee  
conceiued of all mine euils. Follie were it for mee to  
thinke or you to beleue, that the penſiue imaginati-  
on of a thing ſo neere, as whereupon concerned earſt,  
the ſome of all my ioyes, pleasures, and happineſſe,  
coude with the vehemencie of a fewe ſpeeches (more  
of zeale then equitie delinered) be ſodenly remooued.  
But (as hath the adage) *Omnes quum valemus recta conſilia*  
*egrotis damus,* For counsell is plentiful in euerye one,  
whose

whose consciences by freedom are exempted from any  
passion at all. Take it not so good brother, that I thinke  
you not, for me, as well as my selfe, to be a partaker of  
my grieue, for I knowe it well you are; but yet the one  
proceedeth of charitelle, the other of extremitie; you  
in pitie of my sorrowes; and I in the verye touche of  
mine evils. What I thus may do I cannot tell, to weare  
away, what presently I feele to be terrible vpon me; yet  
feare I the worst, but will giue my selfe notwithstanding  
as much as in me lieth, to the practise of your  
counsell. How euer the case standeth, I must acknow-  
ledge; that verie weightily you haue dealt concerning  
me, and for the same will neuer cease to thanke you.  
Fare you well, this of &c.

In this place will we conclude our *Epistles Consolatorie*.  
I am passe out of the same title to the next thereof, which  
is *Admonitory*. So termed in respect that in them is contain-  
ed an admonition, or reuiewing, of what we meane to  
giue in charge to our friends or followers. The one parte  
whereof consisteth in skillfull explaining the offence of a  
thing faultie, which standeth vpon to be reformed; the o-  
ther, in laying forth to the vnerperienced, such matters as  
he knoweth not; in soye as if he with them were thoroughly  
acquainted. And in so much as there be set forth by faultie  
like to be supposed ouer much faultie, or some much to be re-  
buked for the greatnes of their errors, the other therefore  
of these *Epistles*, in setting forth what may be counted of-  
fensive, shal not excuse but admonish; from the greatnes or  
sharpenes of the same, qualifying the bitterness of repre-  
hension to a certain manner of praise; how euer desert do af-  
ford to the furtherance thereof. For in a gentle condition,  
or mind not altogether bent vnto euill, to suppose that the  
greatest part is to the better inclined, & it also in some an-  
ple soye to commend, breedeth no small encouragment to do  
well,

*Epistles Mo-  
nitorie.*



*Places Motuorie*

will, he doth home the admonition passed weighing with himselfe, that by a behauiour is not so farre ouergratune, but that presumptions of his *Hereticke* do yet sway in mens opinions, or at the least will imagining that men are ignorant altogether of that, whereof they seeme to take no notice at all, he will studie he rather to hearken to such wholesome directions, and accordingly to refoyme his manners thereunto betimes. And verily (as you haue before in the examples *Dissuasorie*) so in this also it would not be amisse where we see an offence but new beginning, to induce many good conditions of the partie to be opposed against the same, and to lay before him, how ill sounding it woulde be to the due commendacion of the other, to be touched therewith. Or otherwise where we see an inclination (though no matter in action) too euill, to say, that not for that we see him spotted with such offences, we doe warne him from their forces, but to the intent hee may thereby the better be instructed, in the vilenesse and discommended partes of the same, or that, because we are for the most part led away and easily sliding into euill, we set before his eyes therein, the hazard and inconuenience thereof. Now if the matter be so farre forward, as we finde it a plaine and open imperfection in him to whom we write, let vs then consider the weight, or inualuible of the action, which beeing so monstrous or notorious, it then needeth not admonition but sharp reprehension, and is thereby secluded from the partes thereof, but beeing intollerable in his age or estate, in whome the same is found, then shal we not aggravate, but extenuate the apparance thereof, shewing that it is a thing common for men to fall, chiefly yong men, who by the furious sting of their youth, and want they haue of aged experience, are hastily led therunto, but yet therewithall how many waies necessarie it is, that hee be withholdne from the same, least happily the long entertainment given to a fault, make it seeme a great

great offence, and consequently he be thereby led into far more dangerous evils. Whereupon may we manifest vnto him our loue and tender care we haue ouer him, compeling vs for such cause to forewarn him, declaring that our selues falling into the like errors, would be glad at his handes to finde the like, if the skill and experience of the partie might haue so much performed. Another kinde of admonishment there is also, when men deale with those who are highly before them in accompt, vnto whome either imminent daunger, or occasion of great hate or dislike pursuing the same, forbiddeth in expresse maner to be admonished, insomuch as their estate (being peradventure lostie, and of power to commaund or sway ouer vs) will not admit by writing to entermeele with their actions, and yet happily by reason of some hard dealinges, offered vnto vs or our friends, might seem much to preail in one sorte or other to giue them notice of it, whereby to auoid if it be possible, the expected vehemencie and intollerable support of the same. With such men to deale, behoueth if at least wise we be greatly compelled thereto, to make a recital of many vertues, such as might be commendable and becomfiting vnto so great estate and auctoritie, and therewithall setting forth the worthinesse to the vttermost of what we wishe to be in him planted, we shall falsly affirm also those *vertues* to be insinuate in his person, and how much they are greatly furthering to his name and reputation, by occasion of which, wee may in the contrarie haue meane to lay open all those vices, the insupportable burden, viltenesse & execrable hatefulnesse (or what bad purpose soeuer is in them els included) how much they impugn the state, rule, or auctoritie of any one, what blames they cast vpon him in whome they are frequented, how they destroy the good partes for which men mightie and gracious haue desired to be commended, the conceits wherof, may be with such facilitie and excellencie imparted



*Places Monitorie.*

ced, as that he to whome we write, shall by great insight  
 thereby receaue a speciall view of his owne faultines, yea  
 and by the couerines of the same, shall also participate  
 within his owne imaginations, the particular loue and  
 hate generally employed to either of both, wherein what  
 other thing shall we go about in silence to admonish, but  
 what in each of these ought to be refused or folowed. which  
 manner of writing perfourmed to such ends and examples  
 without shame and blushing at all, each one may lawfully  
 vse, otherwise palpably to affirme those virtues and pray-  
 ses to be in a man, in whose actions becoming most no-  
 torious in all kind of apparance, no one thing is to be  
 found so plentiful as very wickednes to selfe, this more a  
 flattery most detestable and of all others most filthy, to be  
 in any wyte receaued. And touching the causes where-  
 in principally these *Monitorie* Epistles are applyed, their  
 diuersities are to these effects or the like for the most part  
 intended. As for example, a man fierce or cruell in his go-  
 uernment, be he Parent, S<sup>r</sup>. or other way in his kinde be  
 admonished by the inconueniencies of the same, to become  
 more meeke, more courteous, or more louing. A person gi-  
 uen to ouer much eating, by shewing the discommoditie  
 of inter-medling, how manye (hauing bene incepted  
 where they meant no harm) & haue by such means per-  
 shed, how it breedeth brawles, dissention, and continuall  
 hatred, may in this sort be forewarned of the proceeding  
 euill thereof. One too much giuen to his continuall study  
 by the hinderances of health thereby happening, may be  
 admonished not to bind him selfe so strictly to the vse  
 thereof, as thereby to neglect his common and sweet soci-  
 etie. Likewise all things wherein is too much of any thing  
 may in this sort, by their inconueniencies be forewarned  
 all manner of matters hindering to quiet, ciuilitie, modest  
 life, honest name or fame, learning, skill, fulneship, loue,  
 or what other sparke or kind of virtue, by the facilitie of  
 this

this argument may be admonished. Finally, meanes, aides and helpes to anye of these orders of government, and absolute, all maner of chinges (anye wayes furthering as well as hindering) to virtue, may heerein be preferred, or induced, not by preceptes, but by contrarietie, as by doing of good, to auoyde euill, or by abolishing the euill, to gaine that is good. These are the limittes, and this must be the end of this *Monitorie* kind, whereof that in their severall pottes they maye the better be explained, let vs now produce examples to be sorted to some of their purposes.

*An example Monitorie, concerning a stayed and well governed lyfe.*

**T**HE execrable force of mischieuous euill being such, and the maleuolent disposition of the frowning heauens to some kind of people so great, as hauing once thoroughly planted the fatall sting thereof, in the inward conceipt of those that with tooth and nayle, couet to participate the barreine and accursed frutes of the same: it seemeth they be created to none other ende, but onely by daring to perpetrate whatsoeuer matter of villanie, to purchase to them selues by determination of a shamelesse and wicked lyfe, the limitedt rewarde of an vnprovidid shamelesse and ignominious death. The inchaunted course wherof, perceauing in these daungerous tymes how muche it hath bewitched the estate and course of the whole worlde,

and

Exordium.

Discipline



*Epistles Monitorie.*

and considering therewithall, that by reason of your fathers late decease, you being a Greene youth, voyde of experience, bent to the triall of al companies, richly possessed and wealthily endued, are now left into your own hands, and thereby deliuered from the plawfible and quiet moderation of a faithfull and louing guide, into the endlesse reache of a youthfull, carelesse, and vncontrolled libertie, hath moued me in respect of the care that euer / erst had of you, being yet but a childe, and in assured testimonie of the memorie I haue euer protested to the ghost of your louing parente, to admonish you of some fewe thinges, touching the order and conuersation of your liuing, beeing a course so important, as in the admittance & exercise wherof, can not but consist the scope and after fruition of all your happinesse, benefite, and lawdable continuance.

Propositio  
multitudo

And first of all will I call vnto your remembraunce, that being the sonn of so vertuous a father as you are, howe greatly it importeth vnto your estate to be well gouerned, that as well the precedent vertues as auncient possessions of your antecessor, may in your person be euermore shining and resiant, that of your deceased Parent (as wel as in corporall shape and fauour) you beare the true image and shew of his worthinesse, that you stand not more in your actions vpon the glorious title or name of a gentleman, then of the verie true and extreme conditions and behaviours that rightly do produce and make a gentleman. And albeit I finde no great apparant cause (your youthfull head) and vnstaied state of headstrong libertie onely excepted) that may induce any argument or supposall to the contrary, but that you are or may be suche and of so worthy and great regard, as touching your life and other conuersation, deeply inough may bee adiudged to conceiue of all or any parte of these: yet knowing  
who

Distributio.

how many and how sondry are the euils wherwith our mortall state is endangered, how diuers are the motions to wickednes, and how many waies are we readye to fall into the crooked pathes of the same. I could not but warne you, that comming euen now into the middest of the world as you do, you shall finde sondry baites and alurements drawing you into the worst & most vilest parts thereof, that vnlesse you were directly gouerned with the right rule and square of an honest and sober life, twentie to one you not onely fall very deeply into the inconueniences therof, but (without great and vnexpected chaunce occasioning the contrarye) are like to be drowned and ouerwhelmed for euer.

You must call to mind, that liuing in a place so ordinarily frequented as is that Citie wherein you are, and being in fellowship with so many and diuers sorts of men as you now be, conuersing also with the innumerable multitudes of persons, of all estates, conditions and faculties, as you there doe, it is no difficult thing for a young youth of your birth and qualitie to be led into lewdnes, of a wanton to become dissolute, of a spender to be made a consumer, nor of a towardly Gentleman, to be framed to an vntowarde companion. Much (credit me) may the euill example of some lewdly giuen, conduce heereunto, making you to beleeue, that to become a roister is credite, to be a swearer valiaunt, to shew your selfe a waster liberall, that to become a drunkard is fellowship, to maintaine rakells is bountie, to be fantasticall is youthfull, and to be an vnthrif is to be counted gentle: but beeing ruled by me, you shall giue heede to neither of all these, beeing such and none other in deede as solie will breed your destruction, but contrariwise in gaining of credit you shall become modest and discreetly behaued, in being

noted

Monition  
by the circumstances.



*Epistles Monitorie.*

noted to be valiaunt, you shalbe a supporter of honor, shewing your selfe liberall, it shall be in rewarding the good, in maintaining of felowship you shall vse sobrietie, in being bountifull you shall remunerate seruices, in manifestation of your youth, you shall entertaigne honest pleasures, and in being counted gentle, approue therewithall frugall.

*Allegoria.*

The Asse goeth out in the morning to carry burthens, and in the euening receiueth his prouendar for aduantage. The Oxe grazeth all daye in the pasture, and at night is carried into the butchers stall, their rewarde is their feeding, and the contentment they require is onely to fill their bellies, behooueth that men also who from beastes are sequestred by many degrees of reason, should of their continuance and final determination liue a like careles? No verilye, it is too much vnseemly. Such illusions as these are not fit for a man, who by the nobilitie of his creation was ordained to sway ouer, and not to become subiect to such vilities. You therefore being now at your owne choice and liberty, must beware and giue great and diligent aduertisement to all your wayes, you must eschew and auoid not onely the very euils them selues, but also all occasions inducing or partaking with those euils, you must imagine, that to bee in all thinges temperate and discreet, argueth solie your reputation, shunne vice as you would do a serpent, flie wicked company as a pestilent infection, doe alwaies thinges worthy your selfe, affect not so much the vaine glorious title of praise, as desire how and in whar sort to deserue and winne praise. Esteeme nothing so precious as time, abandon slouth, and in all thy societie (as neare as thou canst) accompany with the best. Consider that *such as is the tree such is the fruit. Who toucheth pitch must needs be defiled. With the good thou shalt be made good, and with the euill thou shalt be*

*Confutatio.*

*Epistles Monitorie.*

*beperuerted.* Thinke none so great an enemy as he that misledeth thee. Misdeem no man willingly, & giue occasion to all men to iudge of thee indifferently. These counsellors (forewarnings of thy ruine or happines) if aduisedly thou wilt hearken vnto, and faithfully lay vp among thy chiefest secretes, it shall no waies repent thee to haue beene a man, nor discontent me in this sort so much to haue councelled thee, that pursuinge the effects hereof, thou shalt become such as I wishe thee, and thy careful father if he had liued would haue beene glad to haue seene thee. The almighty giuer & moderator of all our actions, blesse and keepe thee. Farewell from my house at D. this of, &c.

Peroratio.

*Another Epistle Monitorie, touching  
the reformation of a couetous life.*



Leit good brother I know the matter of my writinge will become offensiue ynto you, and that I am not ignoraunt what heauye aduersaries you haue, that dayly do go about to suppress the founde and faithfull aduise of those, who without flattery do wish hartely wel vnto you, and studiouslye are busied at all times for and towards you. Such neuertheles is the loue and dutie that I owe you, as seeing you in so great an error as you are ouerwhelmed in, I can not in respect of our brotherly affection, but I must needes warn you of it, whereof if you become not repentaunt and a renouncer betimes, I doubt, not onely the world will cry out against you, but God also in high displeasure will be angry with you. Truelye for mine owne part I am ashamed, and also it greatlye greueth mee euerye where

Exordium.

Narratio.



*Epistles Monitorie.*

Propositio.

Monitio.

where to heare of the extreme couetousnes and hard dealinges by you vsed towards your poore tenants, and other the inhabitants about you, who notwithstanding that God hath abundantly blessed you with riches more then sufficient, you be yet so miserably bent vpon the worlde, as you care not by what district and seuer handling you do attaine vnto your wealth, onely so you haue it or can come by it, you holde no conscience or question at all of the winning it. Alas what cries doe you procure against you of the poore and wretched people, who beeing plagued with the hard yoke you laye vppon them, are not able of them selues to redresse it, but onely do praye to God that he will for them reuenge it. The matter credit me is too hatefull, and so great is the oppression and wronge therby offred, as it cannot continue. Might my words become of waight vnto you, I would wish you to leaue it, and if not for my sake, or in regarde of your owne credit thereby so greatly blemished and impaired, and your good name and fame vtterly by such meanes obscured and defaced, yet for Gods sake, who commaundeth charitie and right to all men, who willeth that we do to euery one as we woulde be done vnto, who forbiddeth by such execrable lucre to heap to our selues so vniust and filthie gaine, you will refraine it, reforme it, amende it. In truth you doe not know, how much euil therby you procure vnto your selfe, the blind desire you haue to heape vp riches wil not permit you to see, what ranckor, mischiefe, impietie, terrour and dreade, you crowd so neare together, the little care you haue of the world to come, so quencheth your affections, as you haue not power to beholde the enormity wherein you are so vehemently transported. For shame abstaine and become not the common obloquie of all men, be not you the man alone whom so many shall curse, and all

*Epistles Monitorie,*

all men for the most part cry vengeance of. Other-  
 wise if by no admonition you will relent, assure your  
 selfe, God who is the righter of all wronges will in  
 most seueere maner compell you vnto it, and in the  
 ende by great rigour punnishe you for it. It little li-  
 keth me that herein, so iust cause remaineth, as where-  
 by I am forced in this sort to argue with you, in which *Petoratio.*  
 action the nature of a brother maye giue you to vn-  
 derstand in what sort I admonish you, and with what  
 louing care I retaine you, the consideration of which,  
 hath mooued me (as my selfe woulde wishe in the like  
 of whatsoeuer I shoulde haue erred, to be dealt withall  
 by you) to accompt the sweet rebukes of a friend to be  
 farre more profitable, then the dissembling glozes of  
 a cruell and bitter enemye, to which ende whatsoeuer  
 I haue saide maye in like maner be conceiued by you.  
 Farewell L, this of, &c.

*An Epistle Monitorie to a Father,*  
 touching the lewd and ill demeanor  
*of his sonne.*



Hough it seeme an approued  
 follye to caste pearles before *Exordium.*  
 swine, or to offer a golden sad-  
 dle to an Asses backe: yet (not  
 that I thinke either the Sowe  
 worthy of the pearles, or the  
 Ass fit for the saddle). I haue  
 written vnto you, the one rea-  
 son to manifest vnto you, the  
 vile and bad parts of your sonne whereof you will take  
 no notice, and of which this letter heerein closed shall  
 beare sufficient testimony, the other for charities sake,  
 to



*Epistles Monitorie.*

propositio.

Distributio.

Dichæologia

Finitio.

to admonish you which are his father; to his benefit & timely looking to, to winde him from that, which by small sufferance may breed your woes and his irrecoverable destruction. I haue vnderstoode that hauing beene found heretofore in the like pilfering with two M. that he serued, and the secreat information thereof being brought to your eares, you misliked his courtesie that tolde you, iustified the matter to be false that was deliuered you, and not so much as examining the action at all (which a good father would haue done by all maner of industry) you allowed your sonne for honest, and affirmed that it was vnpossible he shoulde enter into any such theiuerie. If I see the childe of such a father come to an euill ende I will not maruaile at all, seeing that besides the ordinary inclinations alreadye graffed in his yong yeares, his parentes are content by winking at it, to giue him furtheraunce, and in maner to affirme that it shall so be, insomuch as thereby seemeth, the sonne hath sworne he will neuer liue honestlye, and the father hath promised that he will set him forward to *Tiburne* for his vilany. Is it reason that men (of zeal and conscience) should go about to pittie their misfortunes, who haue protested neuer by compassiō to preuent in them selues, the iust and appropriate reward of their own euils? What shal I say to the vnhappy father of such a sonne, or rather vnhappy childe of such a father, whether shal I forwarne him or thee, the one purposing, the other animating, to what vnto ech of you in the end must become a particular desolatiō? Truly these things wil not continue, they cannot long hold. Wel (not in respect that either of you haue deserued so much at my hands) but for pitties sake, I am content to beare with your infirmities, and (so you wil not vrge me to your owne harmes) by your courteous, though not so much as honest vsage ( for honesty wil-  
leth

leth I should haue mine own againe, or reasonable recompence) wil part with my losses: but yet therewithall warne you ( to which ende I haue written this letter ) that you preuent your mischeiues betimes, you do consider the successe of your own harmes, *so long the pot goeth to the riuer, that at last it commeth broken home*, euerye man will not deale with you as I doe. It can not chuse but you must needs know, nay rather be a partaker of your sons euils, how euer you dissemble with the world, & face out the matter before people. Take heed I saye. *God when he striketh smiteth home*, you will els repent it, for it will none otherwise be. Because I haue yet some hope, that by driuing into your conceipt the enormity hereof, and discovering the packe which you said was lockt vp frō your seeing, I haue hoped that at the least wise for the feare of God & to saue him from the gallowes you wil endeuor to chastise him. I haue sent this bearer, who can inform you of the truth, time & place of that which you go about to shrowd vp so couertly, and if afterwards you will not bridle him, I protest his shameles forehead must be corrected by iustice, and the lawes must further passe vpon him. Surely, not for enuy of the person, but for the shameles brow he beareth, as one that had don none offence, to prouoke me by euil vsage to blaze his faults, that otherwise by good counsel would haue couered the: I think it a deed meritorious to haue him punished. If you haue a desire as a father to cherish him, haue regard as a friend betimes to correct him, otherwise you shal soner see him come to shame then any waies climb vnto credit. But for ought I can heare both father and mother are so addicted to the bolstring of his doings, as that it semeth they haue already vowed their infamy to the worlde, and his lyfe to the gallowes. Good counsell may do much, & thogh in tast I seeme a bitter enemy, the proof in trial shal be better then a fawning friend.

Diuers

Adagium.

Confirmatio.

Mitigatio.

Epilogus.



*Partes Amatorie.*

**D**Iuers other patternes of sondye occasions concluded vnder this title, might besides these be here put downe, whereof because I haue so largely spoken in the discourse before these Epistles, and that as well this *Monitorie* as all other letters passing vnder the *Deliberative* kind, do consist chiefly in aduising or dissuading, whereby the *Theame* belonging to euerie of them is enlarged, I thinke the examples alreadye proponed to be sufficient. And now the last of all these deuisions yet vnspoken of, is *Amatorie*, whereof because the humors of all sortes, therewith being possessed are so infinite, and so great an vncertaintye, as perchance even in the very writing of his letter, the louer him selfe is sometimes scarce certaine of his owne conceits, the lesse must of necessity be the precepts of the same directions, for that in some of them we require and entreat, in other some expostulate the matters and occasions falling in the neck therof, other times complaine, an other while saue and speake saye, then purge or cleare the accusations supposed against vs. Finally innumerable are the supposes wherewith the raynes of loue are conducted. For which cause leauing the curious regard of these, to the ordering of his owne imaginations vpon what conceipt so euer the same shal be grounded, I will also amongst the rest present vnto the readers choice some small number of these, in pursuing whereof, the seuerall occasions beeing annexed, maye giue the more perfect measure vnto the conuiance of their particular meaninges. You shall therefore vnderstand for the first of these examples, that the writer thereof louing a Gentlewoman, whose inward virtues surmounted far the parts of her outward fauour, and hauing sondye times receaued at her hands both allowaunce and libertie to declare his mind, whereunto she neuertheles gaue a modest & courteous refusal, he thereupon deuised to conuay the residue of his imaginations, into the melancholy form of this letter following.

*Madonna*



*Adonna*, when I doe consider with my selfe the sondry casualties and manifolde inconueniences, wherwith mortal men are daily afflicted, I do suppose that in the chariot of this wearisome life there is more occasion left to beholde our ineuitable miseries, then mean sufficient to be founde, how and in what sort to preuent their euilles. The naked ensamples of others yeelding heereunto but a bare addition, might peraduenture seeme of small moment for the confirmation hereof, if happelye our selues by crooked mischaunces did not also in some sort, participate the common occasion thereunto most chiefly ministred. But leaving this generalitie to be applied in the vtmost boundes of my selfe, it may fall out that with your fauour and courteous remembrance of my passed speeches, hauing heard also, and heerein pondered the iuste accusation of my owne infortunitie, you will rather pittie the litle pleasure that I haue in my bountifull penurie, then thinke that vnaduised I am led to exclaime vpon the sodaine chance of my late iniuries. To decipher you as a friend I can not. To make you the choyce occasion of my euill I may not. To leaue you as a straunger I dare not. And to giue you ouer with silence I must not. To wade in all these extremities were insufficient to anye one mans possibilitie, but to be touched with the least of the breedeth an vnacquainted misery. If I herein speak yet blame me not. If I require aide, condemn me not. If too liberally I do proffer, impugne me not. And if I stay on hazard, enuy me not. Thinke good La. that if I am attached with liking, the choyce was my louing, if I prostrate my liberty, the cause is your excellency, if I



*Epistles Amatorie.*

pine in extremitie, your loue yeeldes a remedye. So it might stand with your modesty, I could inferre herein many occasions to your reading why and wherefore I loue you: and might I not speake the same presumptuously I could shew you also why and how you could and might vouchsafe to requite me. What necessitie I haue to vrge me I leaue to knowne experience, how farre I am induced by mine owne intended loyaltye I commend to silence. Onely if my deserts by your fauour may seeme sufficient, I pray that you will vouchsafe such remedy, as in triall may be founde expedient. I woulde be loath to seeme importunate in cause of demanding, least I might seeme vnfortunate that haue bowed my selfe to your commaunding. If I might not be deemed partiall, I woulde affirme that as I neuer founde you vncourteous, so in anye respect you ought not, nor in equitie may become iniurious, vnlesse in transgressing the boundes of loue, you wilfully do inferre more cruelty, then at an other time maye be wiped away with protested piety. Because my letters shal not be tedious, I will ende my complaint with this one petition, that if in the greatest of mine affection, I may deserue any little remembraunce at your handes, you will reward with good countenaunce my protested & inuiolable seruices, in the depth wherof accompanied with hope and expectation of your assured courtesies, and vowing the residue of my liuinge to the contemplation of your surpassing excellencies, I scale vp the foldes heereof with the impression of innumerable sighes, and bequeath them as hastely as they maye, to the touch of your delicate handes. Being as you know,

*More fauoured then fortunate*

B. E.

*Imme*

**I**mmediately after the writing hereof, hauing conuayed the same to her reading, shee seemed afterwarde to entertaine his seruices, both with better liking and greater fauors, standing neuertheles on this resolution, that for any further proceeding, saue onely the content of that present courtesie, she woulde not in any wise agree vnto him, by reason whereof resolved in the increase of his wanted seruices, and put forward thereunto by the vehemency of his affections, who coulde not chuse but loue, where himselfe coulde obtaine little more then ordinary liking, and was some thing besides hope by manye circumstances opposed to his imaginations (as louers for the moste part grow verie suspicious) to compasse any further proceedings, Loue hauing made him more inelauncholy then before, he got him selfe to the moste secret part of all his lodging, and ther entercaigning the forcible parts of all his former passions, his pen bewrayed in writing, what humours then attached him, which was deliuerd in order ensuing.



**V**F the Gods were as pitifull to my petitions, as *Fortune* is cruell in executing my euils: I could (good mistres) with lesse burden beare that which with patience I am inforced to suffer, and peraduenture assure my selfe of that whereof hitherto, with doubtfull suspēce

I am scarce able to attend the end. But whether it be mine owne follye that wilfullye intrudeth me into vnknowne perilles, or that the Powers haue decreed in prime of my pleasures to martyr me with punnishmentes, or hardly the destinies at my birth haue fore-sworn my happines, I know not: but this my vntimely

patterne



*Epistles Amatorie.*

patterne is able to approoue, that in all the iolitic I e-  
 uer yet possessed, I haue in the end found my selfe ma-  
 stred with a farre greater torment. O that we could as  
 warely preuent the sequele of our euils, as we are rea-  
 dy in the front to obiekt our selues into headlong mis-  
 chiefes, or els at the least wise, when we had once trod  
 the path of forgetfulness, we might not continually be  
 drenched in our errours. I speake this (deare mistresse)  
 not to impugne my latest greifes, which altogether I  
 accompt as insufficient, to reape the rewarde of so  
 precious a iewell, and onely wilhe to continue in reue-  
 rence of the desired saint, to whom of deuotion I haue  
 abandoned my securitie: but to manifest the misfor-  
 tune, that alwaies hath beene attendaunt, with vnloo-  
 ked pennance to guerdon the inforcement of my con-  
 tinuall labours. Is it then follye that I thus pine? Is it  
 wilfulness wherein I now rage? Is it an error that I haue  
 planted my vowes vpon so daintie a counterfait? Am I  
 deceaued that embrace the virtues of such a sacred re-  
 lique? no surely. For I confesse that *Berecynthia* in *Rome*  
 was not so religious. *Vlisses* paragon was not so preci-  
 ous, the faire *Timoclea* was not so wondrous, nor wise  
*Cornelia* found so famous, as thou art to be honoured  
 for thy virtue, esteemed for thy qualitie, aduanced for  
 thy dignitie, and renowned for thy excellencie. Be-  
 leue me (and rightlye shall it bee confessed) that I am  
 herein rather to be commended then discouraged, to  
 be rewarded then hindered, that could first frame my  
 selfe to endure penance for one so worthy, and by  
 singular choyce esteeme her, that in her selfe, is be-  
 come the sole patterne of so excellent a propertye.  
 But alas, as in the one I merit, so if of the other by cō-  
 sequence I be deprived, what hope may there rest of  
 my continuance, what end of my labors: sith an other  
 must possesse with libertie, that whiche I haue longed  
 for

for with intollerable feruencie. What shall I then say, sith my faltering toong is not able to speake, my quivering hand vnhabie to support the weake force of a slender quill, may not indure to write, my senses stopped with so many and doubtfull imaginations are already forced, and by confusion encombred? certainlie mought but craue, that of pittie you will yet haue remorse of my labours, and sith I pine in penurie, feede me not with the harsh fruites of such vndigested extremitie. So mightie *Ioue* deale with me in my choice, as I repent not my sorrowes, ne recke the long and labor-some toile of wearie labors, to winne and weare in the ende the fruitfull braunche of thy assured courtesie. Wherein not finding any greater obstacle, then that I feare the hardnes of that, which hath beene already subdued and mastered, and that the delicacie once attained, the remainder, cannot so firmly be attached, as the vnripe fruites of increasing good will, would with liberalitie haue atchieued. I can but wishe that you were as I am, and would as I wish, become the owner of him, whose onely propertie resteth in you, and whome you haue already counterchecked with such a commaunde, as henceforth hee hath vowed himselfe no more his owne, but euen yours alone whome he onely tendreth and serueth. B. L.

I haue heard the partie much discommended, for the application of these immoderate and superlatiue termes, of those who neither in outward appearance or inward conceipt of the Gentlewoman, seemed to perceiue any matter at all ministring such great effects, as herein were proposed: but what of that, such was his fancie, and so regarded was his oppynion towards her, as hee could not but extoll, what in others iudgements was but meanely to be commended. *Loue* so wrought, and therefore the lesse



*Epistles Amatorie.*

lesse was he to be accused. But to the purpose, these things  
 thus proceeding hee forgotte not aswell in speeches as in  
 writing many times to sollicite her forward conceipt to-  
 wardes him, sometimes by gratifying her with diuers so-  
 nettes, otherwise in admiring her prayles (to none so ma-  
 nifest, as to himselfe woonderfull) As occasion serued a-  
 gaine with letters, during all whiche, by misrepozte of  
 some one frequenting his mistresse companie (as Loue is  
 neuer without Enuie) shee seemed to catche holde of some  
 one thinge in her seruante, ill pleasing to her fantasie,  
 which, (for that she meant but onely to caule with hym,  
 or otherwise to make it the originall of some after quar-  
 rell) shee brake vnto a friende of his at the last in great  
 secret. *Ielousie* herelupon began to frame straunge counte-  
 nances, good will went to wracke, and nothing so ordi-  
 narie as her daily mislike. He whome the same most con-  
 cerned, marueiling at the chaunge, became at last ac-  
 quainted with the manner, and as he disposed himselfe to  
 attend his mistresse courtesie, and accustomed licence of  
 parle, hoping thereby from her own mouth to be ascertai-  
 ned at large, shee flang away vpon a sodain, leauing a new-  
 come straunger, resting with him in her own chamber, to  
 whome appoaching an other minckes, of more antiquity  
 then courtesie, shee skittered out these speeches to the other  
 in his solitarie hearing. In faith I can laugh said shee to  
 see pleasure bred by liking, and trust vpon triall. These words  
 to some better effect were vttered by an other gentleman  
 (in her hearing) in the behalfe of the louer, to his mistris,  
 but the louer perceiuing thereby howe the game wente  
 posting to his wonted solitary closet, and reuoluing too  
 and fro, what best befitted his alteration, concluded at last  
 to searche out if it were possible at hys mistresse handes,  
 the utmost occasion, yet befoze he departed heeing better  
 instructed in the some of all that stood against hym, hee  
 lastly resolved, to take notice of the action, and by iust de-  
 fence

fence therof to qualifie as he might, the moſte part of unkindneſſe. The readineſſe of his penne and conceipte concurring together, theſe lines ſorted out according to his preſent diſquiet, in this diſordered proportion.

**M**R good miſtreſſe, in that ſo carefully you haue commended vnto my friend, the eſpeciall good care you alwaies had of me, and wiſh of greateſt choiſe and liking (without that you cannot graunt in youre owne perſon) might any wiſe betide vnto mee, I doe thanke you, as hee that in no ſtate deſireth otherwiſe, then to be beholding vnto you. And albeit vnweeting to my ſelfe, I am particularly touched with one ſpeciall partie, whoſe conceites I knowe not, nor of whoſe fancie I am priuate, whiche I may not, nor am able heerein to leaue vnremembred, yet doe I take it for noe leſſe woonder, then ſtraunge, howe the vanitie of ſuche a ſurmise engendered vpon no occaſion, ſhould rayſe ſo ſodayne miſlike, without matter of effecte to maintaine the continuance. For the man, I know not, but as I haue ſcene, for the cauſe, I enquire not, as being aſſured of my truth, In neyther parte curious, as thinges neuer ſpoken of.

For which cauſe, ſeeing I finde the inducement ſoe rare, as the meſſage you haue commended vnto me, ſeemeth ſtraunge, I hope I may as iuſtly withdraw your opinion from the inſufficiencie, as the miſreport of the other hath led you by too muche credulitie.

It is good Miſtris, your ſole & onely good reckoning, and not the malice of anye other, that ſo muche I accompliſh of your curteſie and good acceptaunce of my endeuours, that ſolie and of all others moſt principally contenteth mee, from the benefite whereof, I nothing doubt but the protection of your former liking, ſhal ſo farforth condux me, as therof I ſhall  
neuer



*Epistles Responsorie.*

neuer bee deprived without due desert to the contrarye. My loweliest affections beeing eftsloones recommended to your wonted curtesie, I continue. &c.

**H**erewith the other Gentle. that by this time had incheling sufficient of *Mistris Mardlins quippe*, (by what meanes I know not) appearing maruelous ill contented, to see his honest speeches abused, by such ill demeaned follie, had prepared an other letter answering to the others satyry taunt, delivered as you haue heard reported before þ recitall of this last letter. By the course of which it appeareth she was attendaunt vpon the Gentlewoman beloued, and had in charge, by diuers occasions to accompanie her, by which meanes ouer hearing some wordes of this Gentle. and not thorowly approouing the sate by the follower, to whome vppon some secret grudge shee bare a particuler enuie, she had first wrought the disgrace aforesayd, and the more to giue him to byte vpon, glaunced out the other speeches formerly remembred, the conuataunce whereof includeth more matter then may be heere rehearsed, but such was his letter.

**M**istres, what you are, I know not, and what I suppose you to be I write not, onely for that I finde you in the place of a Gentlewoman, I determine for this season to entertaingne you accordinglye. And for that my new acquaintaunce, is founded vpon the delinerie of a disdainful message, take it not I pray you in skorne, that in some things I touche you, which haue too far displaied your selfe by your needelesse curiositie. Trust mee, for mine owne part, I neither looked to see you, much lesse to be offended for you. I vnderstande you are nipped, I knowe not with what, and would bee healed I knowe not by whome, for whiche cause, finding such nicenes in your owne conceiptes,  
you

you are angrie with Margerie, for keeping company with Marrian, which moued you to vtter suche matter of modestie, that in aduising an other to beware, you must affirme, *that you could not chuse but laugh to see pleasure breed by liking, and trust vpon triall.* I am forie beleue me, you past away with emptie hands (being so wel accustomed to *lapsuls* as you haue ben) & none in presce to greeete you. I wisse little soule your prettie else was an ace aboute 31. when you forgot your selfe so farre, to vtter more then your charge. For albeit you had in commaund to admonish, neyther was it in your misterisse good pleasure, or pertinent to her courtesie, that you by scoffing obiections should skorne others, in thinges especially whereunto in truth they were neuer parties, and the cause not concerning your selfe, whome to be plaine with I doe suppose to haue as litle discretion in the same, as you hadde consideration in deliuerie of the rest. For whiche cause wishing you in his behalte, whome I loue, to refraine youre priuie skoffes without occasion, and enuie without deserte, who for the Vertues in him appearing deserues more allowaunce, then at the handes of a better then your selfe might verie well haue perceiued, I herewith end my letters.

*He that would haue answered you if  
he had heard you.*

R. B.

**T**he ill successe of this letter, hauing set a higher cullour then accustomed, on the top of Distresse *Mawd-lins* vizard, made her nose moze rubie like a great deale, then the cullour of the painters *Vermilion*, who beeing moze chollericke then of fleagme, could haue serued a fierie face to ante skarlet die in this towne, but at this instant was somewhat whotter then a winters col. *Wher-*  
vpon



*Epistles Amatorie.*

upon growing to great agonies, the market by her means was so enhaunſt, that our ſutor at the next meeting could not ſo much as haue a ſight of that he liked, neither by intreatie nor money. Now began the Louer to be perplexed, and becoming as one in a ſtraunge countrie, voyd of knowledge or acquaintance, knew not which way to bend his paſſage.

He curſed in his imaginations, the ouer raſhe charge of his friend, without entertainment of anye dalliaunce, wherein miſtreſſe *Mamalin* being touched with *Lapſulles*, could not for her life be qualified w<sup>th</sup> cartloades, ſo wonderfullie exceeded ſhe by ſo great impatiency. Then was hee angrie with himſelfe that coulde not conſider how ſilence at ſometimes was farre more neceſſarie then ſpeache, and that he who hath ſutes in hande, muſt otherwhiles honour a knaue with the ſeruiſe of a Lord, and be faine to ſet by a candle before the deuill, till his purpoſe be obtained. But after wit commeth too late, and ſo he reſolued, & deeming it needefull to the ſtate of his liking (that with wodden prickes would not eaſily be expelled) to aſſay (if he could) by all meanes to entreat her, hee once againe gathered to him paper and inke, and breaking ſooth into manie and extreame tokens of a diſcontented minde, he ſetled in the end his imaginations, to this preſent matter following.

**T**He great care I haue (ſweete miſteris) aſwell to auoyd any cauſe of miſlike on your part, as alſo to continue my ſelfe by deſert in your craued good liking, haue obiected vnto my doubtfull minde ſo many and ouer greuous imaginations as I partly ſtande in doubt to what ſide to encline. One while calling in queſtion the hazard of my happe, and the extremitie I looke to enſue, if (not garded with your courteſie) I be made a common obiect of euerie enuious opinion. An other while reputing my ſelfe not fortunate in what-  
ſocuer

foeuer chaunce may be tide me, being thus long banished from the sight of that shoulde moſte content me. On neither part comforted with anie thinge, because being crossed with ſo many miſhaps, I dare not hope for the remedie I would, nor giue place to the wiſhe I haue deſired, ſeeing my ſelf circumuented with ſo many falſe and feined concluſions. I proteſt I neuer gaue cauſe of offence to your perſon, ſeeing the honour is more that I beare you, then the life I craue to enioye not poſſeſſing you. Think not (deere miſteris) I could ſo farre degenerate to reward a Jewes courteſie with fained trecherie, muche leſſe a gentlewoman, your good ſelfe, ſhe to whom the beſt part of my life is indebted, and for whome the ſowreſt death coulde not be to me vnpleaſant. Let not therefore enuious flatterie preuaile aboue truth & vnfaigned loyaltie, for ſo muche as to diſprooue their reproches reſteth yet in my life to verifie. Which onely depending vpon your courteous diſmiſſion of this bearer, remaineth till then ſurcharged with dolours as:

*He that is not his but yours:*

B. L.

**H**Auing thus finiſhed what hee meant, and by a conue-  
nient bearer, poſted the ſame to the handes of his im-  
placable Miſteris, hard were it to be coniectured, how  
thoroughlie on eache parte the ſame was ſkanned. Mi-  
ſteris *Mawdlin* becomming by this time, the very boſome  
of all her imaginations, forgotte not to tattle what ma-  
lice coulde vtter, and ſwoze by no beggers that if it re-  
ſted at her likyng, her ſelfe woulde looke (I crowe) to  
minſe vppon higher pantophles, then to matche with  
ſuche vnderlinges. The wenche was wiſe, and ſpake  
of ſound and perfit ſkill, for well was ſhe mortized in her  
younge yeares, and knewe that to deale with younger  
brothers,



*Epistles Amatorie.*

brothers, was nothing comparable to an elders possessions. The gentlewoman notwithstanding, stood but very sleighly (as I heard) with him vpon such trifles, onely the quarrell grewe vpon other matter, and so prayed shee the same might rest. Shee deemed (she said) that verie amplie he had deserved, which was not in *posse* at her hands to be requited, but what in good will shee might endeuour for him, how farre soeuer different they were in all other opinions, therein yet she stood confirmed, in some little more then ordinarie account to receiue him. Finally shee was not of her self alone, & therfore enforced to limit her offers, in consideration of whiche, shee prayed him to be satisfied, and not to search or assay at her hands to haue any farther progressions. *Sage Mandlin* in continuance of al this conference laughed in her sleue, she thought by this tyme her cake had caught heate, and was now somewhat more then dough, but her on the other side greening at nothing so much as that he coulde not be satisfied in minde of the most substantiall part of her dislike, but that the passage of her speeches were conueied ouer with a manner of sleight regard, as though if it were well taken or not shee cared not, & yet would be lothe (too ouermuch discontentment) to break off, notwithstanding neuer after hope might be conceined of any wished good effect, was now in a greater muse then before. And frequenting oftentimes his mistress ordinarie passages in purpose, if he might conveniently once more meete with her, to make his finall and extreamest matter of resolution against himself that might be: it was a thinge so vnpossible for him to compasse by reason of the continued spite of mistress *Mandlin*, whose sauncie countenance, was not so pleasing vnto him (for she fawningly still receiued him, though inwardly shee coulde not abide him) as some other behest aspect, that what by her diuers entercourses, or his mistresses setled forwardnes hee was neuer able by anye meanes to speake with her.

Wherewith greatly enraged in deepe disdain and most harde mislike of suche her uncourteous dealinge, after many argumentes & encounterings objected in his secreete imaginatiōs, he deemed in himself at last how greatly he deserved to be accused, in that by pursuite of so peeuish an intendment, he would goe about to make his discretion a laughing stocke, to those that hadde neither reason nor courtesie to accompt of it, & that by too liberall a proffer of that which in no point (according to the least desert included in the principall worthinesse) might bee esteemed of. Nowe began reason a little to peere in one corner of his decayed conceites, and though the former troden steps of Loue had before time left so manie broad paths in the greatest entrie of his wonted endeouours, yet was hee at this instant something perswaded by degrees to reclayne himselfe, and if his happe were not too muche addicted to his auowed ouerthrow, to become a new man. Wherupon departing from the place wherein he remained, hee posted immediately to his wonted lodge, and there being set downe, twixt auntient settled Loue and newe erected mislike, depending as it were in equall ballance, not fully resolved to leaue, and loth in such disordered valiance to be thus continued, he framed these lines, which in testimony of that he after performed, he causes to his mistreis to be forthwith recommended.

Shall I terme you a friend as importuned by necessity, or induce you as a stranger solicited with hope of some better courtesie: or mazed as I stand in my doubtfull dumps, shall I now deeme to gaine that by intreatie, which triall in many dayes could neuer haue performed by enguaged lot of assured loyaltie? No trust me, I will henceforth neither speake nor proffer auowe nor gainesay, but as counterchecked with my former pretence, I will seeke to man my fortune by a

R

forced



*Epistles Amatorie.*

forced & continual silence. Cruel I cannot say that you are, that proffer no more than you haue promised.

Of vnkindnesse I charge you not, as in whome neuer anie good affection towards me was planted. Vncurtous I dare not affirme (although causelesse I haue bin touched) because the same is a blemishe to the offspring of true gentilitie. But thus much I may lawfully auerre, that I neuer deserued the least parte of iniurie that as reward of my approoued good will hathe alwaies bene proffered me. If *Theseus* had no more felicitie in his labours, *Iason* in his aduentures, or *Paris* in his amours then I haue founde pleasure in pursuite of thy worthinesse, and quiet in abandoning my happinesse; I blame them not to bee noted of inconstancie, rather then to be yoked to so hard an extremity. Your wordes fauouring of too much despise, and countenance towards me continually freight with intolerable disdain, enforce me to thinke that eyther in deed I am become an vnwoonted and mooste vile abiect, or else you haue vsurped more ouer me, then former familiaritie with a great many could heretofore enforce within me. Which if by singularitie you had obtayned why might not the same with like courtesie haue bene continued? But Fortune, euermore enuious of my good happ, willing alwayes to mate mee with a causelesse contrarie, giuing me to be the seruant of so daintie a mistress, must of necessitie heerein shew her blind bayardie: who not content estsoones for my good will to plunge me in the waues of her seueritie, lyke a peeuish and mooste harebraine guide, draweth me on still to her crueltie, and will in no wise be intreated so muche as to looke backe on my passed euilles, but as blind and sottish, runneth pooring, as deafe plodding as inconstant wauering, not certayne whether she may throwe me into *Six* with *Tamalus*, or giue me for an  
D33701
endlesse

endlesse pennaunce to the rolling charge of *Sisiphus*. Pardon me if my wordes be more then woonted, sith in the lesse that I haue gained, I am forced to complaine of the more, whiche I neuer deserued. But why speake I heere of desert, sith it was neuer in my skill to pleasure you, in my hability to profit you, nor in my choyce to content you, whiche although I haue often willed, manie times wished, and with great desire would haue accomplished, yet whether it were myne owne ill hap or what other cruell destinie that denyed me, I leaue to your indifferencie to iudge, and to mine owne mishappe to testifie, which if with equalitie you will deeme of, the euill shall surmount, that hath bin receiued aboue all the good that in fine was required. I woulde you coulde haue contented your selfe to haue become the hope misteris of my good fortune, as well as to my great grieve, I haue founde you a known misteris of mine euils.

It is the propertie of a great many, to desire much and to be contented with nothing, but I haue requested but a little, and coulde not bee satisfied with any thing. If my demaund at anie time hath beene vnlawfull, I holde my peace as conuincd by mine owne importunitie, but if I haue required nothing but equitie, why then am I sequestred from my hope with suche hard discourtesie. Your opinion I knowe not, and how it may hereupon conceiue in my behalf I request not, but contenting my selfe with mine owne vnworthinesse, wishing that the same might as worthily haue bene deemed at your handes, as vnderuedly with others before you, it hath bene accompted of, sith my speech hath troubled you, and my sight so much offended you, as I shall perforce surcease from the one, so I assure you for the other I will with as much resistaunce goe about to bridle my selfe, beeing



*Epistles Amatorie.*

contented to become your abiect, and and yet skorning to become hereafter to anie other, like subiecte.

**T**O this letter of all others she onely answered, wherein, as much as she might shee sought to discharge her selfe of all notes of discourtesie, declaring that shee was glad to see, that by discretion he would so well goe about to order his passions. But now in this meane time fell it out, that vppon some occasion greatly concerning her selfe, shee was to compasse a matter, wherein hee onely was able to satisfie her, and without whome shee coulde not in any sorte obtaine it.

Whereupon mistresse *Mawdlin* was called to counsell, whose opinion stood vnconquered, and would not haue her to stoope in anie sorte, nor to be so muche recreant as either by courteous countenance or otherwise to giue suspicion that she would intreat him. He neuerthelesse, remaining nothing ignoraunt that his seruice at this instant vnto his Distresse might become gratefull, yet not presuming in respect of his former ill fortune, that touching her accompt, the same might any thing profit him, in shewe of his owne good nature and gentle condition, as well as in regarde of his former louing (for loue also had yet left in him, verie sound markes of his dwelling) he secretly dispatched the same, whilst her selfe and mistresse *Mawdlin* were thereon yet amusing.

Notwithstanding all whiche (so great was her discourtesie, and so muche persisted shee, in this selfe willed opinion of her great counsellour Distresse *Mawdlin*) as albeit she wel vnderstood how much the same did aduantage her, and that his exceeding courtesie becomming at all times a testimonie most euident, in what sort he reuerenced her, and with how great loyaltie he still endeouored to pursue her, yet vouchsafed she not so much as her speech or sight

fight, by anye one tote of apparaunce whatsoeuer, to giue shew that it was thanks wortby. But our louer beeing througly by this time accustomed to all these varieties, contenting him selfe to haue deserued well, though it rested not in her good gouernment at that instant to vse him well, determined finally to giue notice thereof in this letter, and therupon (with the same affection as before time) neuer after to regard her.

**I**F I could suppose in my selfe any waies to be iniurious to your affections, it shoulde manifestly appeare vnto you, that without the wreake of your self, I could willingly become a sufficient reuenge of your vtmost extremities. But trust me, if in manye thinges I haue beene faultie vnto the worlde, vnto your good selfe I haue no waies erred, vnlesse in louing too much I haue beene offense to your fauor, and for that I long since craued pardon. Sithence which time, without complaint what I haue suffered, I haue studied so much as in me, to with-drawe and forbidde whatsoeuer might sound to the breach of your least deniall. And albeit my thoughts being free, by a curious desire and reuerence borne to your worthines, yoked my inward conceiptes to the search of whatsoeuer pleasing and most affecting to the scope thereof, by reason of which, and by an inuincible determination thereunto, I had placed the some of all my blisse, and ensuing happines, in the forward vse and practise of the same; yet soundeth it to very slender approbation, that in your selfe being beloued, there should so much coyne and little courtesie be approoued. I do not suppose it to be vniust, that God hath giuen vnto women so straunge a condition, for that where men subiect them selues to so vaine a fantasie: it is great reason they beare with them the burthen incident to so vaine a folly. If I found not so

great



*pistles Amatorie.*

great a scourge in these fruitles affections, I could with as little reason make challenge to your fauour, as you with small courtesie haue giuen me a sop of such fauor. But haply it falleth out as proper to your sexe, that till you know your selues to be certenly beloued, you haue curtesie at cōmandement, & liking at pleasure: & whē good will is once offered, you by and by waxe coye because the same is profered. Trust me, if I had thought that thinges had therefore beene of lesse price, because they are willingly bestowed, the market shoulde haue beene enhaunst before I would haue bowed. But seeing there is so farre difference between vs, as that your pleasure is turned to my pennaunce, and your nicenes to my annoyaunce, with as much losse as by restraint resteth hetherto vnrewarded, I will master my liking, til with more vsury I may be repaied in causes of loue. Neuertheles not so farre estranged from you, but that in anye cause of courtesie, I will not forget you are a Gentlewoman, and therefore yet be content (as before time) in such sort to respect you, whereof had it not beene your contrary pleasure, you needed not as you haue done to make any exception. Not meaning heereafter to trouble your remembraunce with anie more of my speaches, otherwise then becometh a familiar acquaintaunce. I hereon doe conclude my laste determination and farewell.

**V**pon this resolution was defined all this matter of liking, occasioning the severall letters hereby in order deliuered, the manner whereof both in respect of the pleasure, as for the better opening of the occasiō to the full conceipt of these applications and meaning, I haue the more largely layd forth. And for as much as the diuersities already deliuered in this booke, doe arise to so grosse a volume, as seemeth in quantitie sufficient for the firste perusing

perusing, and that the laying hereunto the residue of the partes *Iudiciall* and *Familiar*, with such other thinges as thereunto are intended to be added, woulde greatlpe and moze then voble haue augmented the bignes of the same, I haue thought good in this place to determine this foze-  
most worke. Praying the courteous viewvers of these my labours, to become as friendly censurers, as gladly I haue gone about herein to publish my inde-  
uours, so shall they bind me by their houn-  
ty, in performing no moze then they owe in courtesie.

*Laus Deo & domino Iesu.*



W. 1. p. 646.